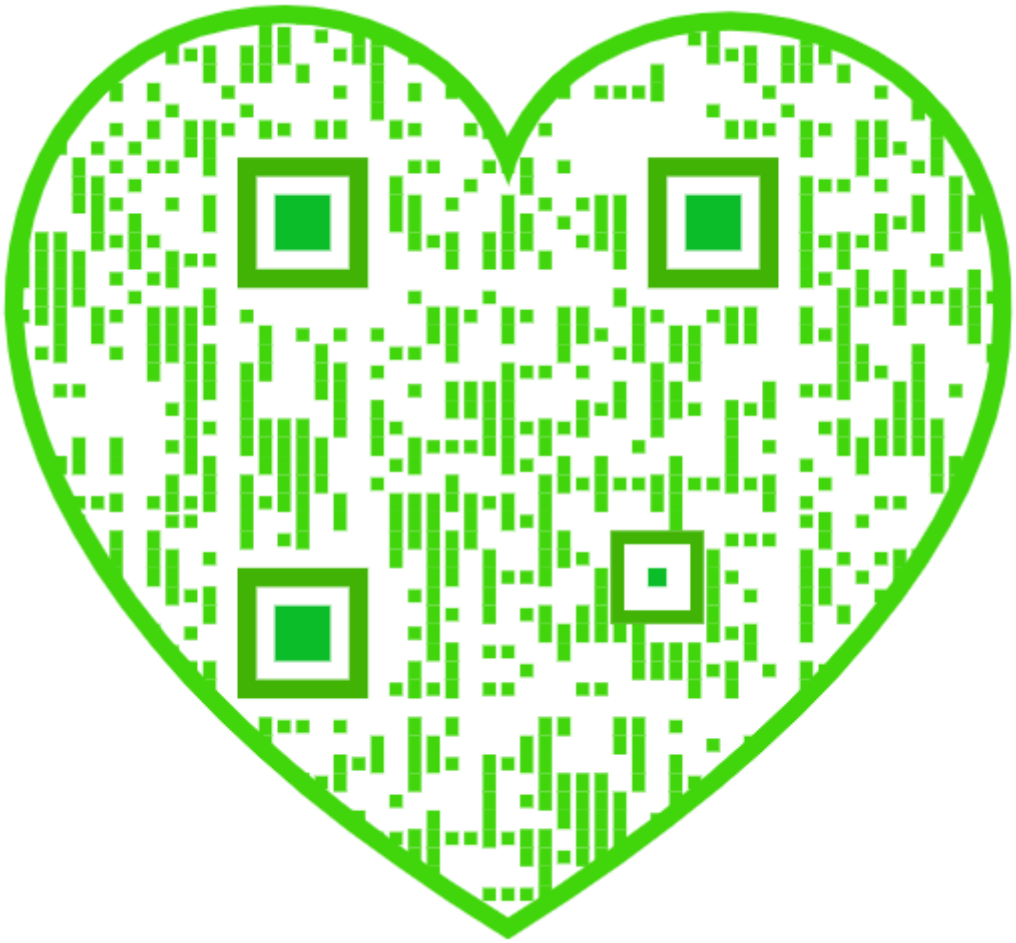
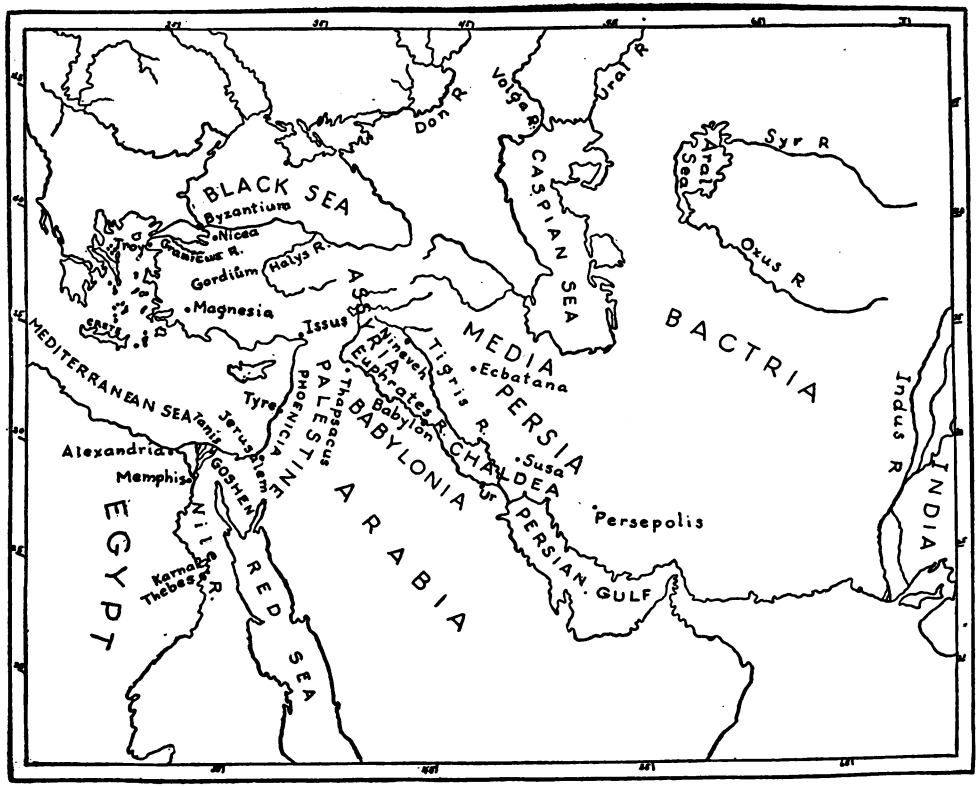


OLD WORLD STEPS TO AMERICAN HISTORY



The Ancient World.

Old World Steps to American History

BY

HARMON B. NIVER
Author of "A School History of England"

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PREFACE

THIS book has been prepared by combining the author's two earlier volumes on "Great Names and Nations," Ancient and Modern. In the preface to the second volume it was stated:

"The idea that first lessons in history should be given in chronological order, is one that has gained strength in recent years. This study as usually pursued in our elementary schools begins and ends with our own country—a method which leaves the children profoundly ignorant of the rest of the world, and gives them the most erroneous ideas of the relative age and importance of the United States."

While a patriotic pride in the land of our birth is a most commendable quality, an arrogant self-sufficiency is as deplorable in nations as in men. It is highly desirable and entirely practicable to give children in our elementary schools, through story-telling and reading, some notion of the great actors in the world's history and of the beginnings of the

great modern nations of which the United States is one. When the pupil has some understanding of "how the world has come to be known as we find it today," he is prepared to take up with fuller appreciation, the story of his own country.

To furnish this background for the study of American history is the purpose of the present volume. Especial attention has been given to the great leaders in the world's history and to the rise of the nations contemporary with the United States. The migrations of mankind from the earliest ages, and the great inventions and discoveries which have shaped the history of the world, have also been made prominent. In short, it has been our purpose to fully conform to the spirit and letter of the new "Course of Study in History" for the public schools.

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The First President of the Chinese Republic, Members of his Cabinet and Staff, and Representatives of the United States in China.

ANCIENT HISTORY

I. THE STUDY OF HISTORY

WHOSE COUNTRY IS THE BEST

THERE is an old poem about four German kings who met together, and were boasting, each about the merits of his own country.

"My land is great and powerful," said the Saxon king, "because of the treasures of silver, found in the deep mines among the mountains."

"Behold my land," cried the king from the Rhineland; "its valleys are covered with golden harvests, and the vineyards on its hills yield the best of wine."

"I have great cities and rich churches," cried Louis of Bavaria, "which make my land better than yours."

Eberhard, the king of Württemburg, then spoke:

"My country has only small cities, and its mountains yield no silver. My greatest treasure is the love of my people."

Then the other kings said to Eberhard: "Your wealth is greater than ours, and your country has the most costly treasure."

If I were to ask you what country you think the best, you would answer, like the German kings, " My own." The German loves his " Fatherland," the Englishman his " Mother Country," the Frenchman, his " Beautiful France," the Chinaman, his " Flowery Kingdom," and the Japanese, his " Sunrise " Land. The country that we love most, is the best country.

OLD COUNTRIES AND NEW COUNTRIES

How shall we tell the age of a country? We speak of the " Old World," and the " New World," and of " Old Countries " and " New Countries." We say that Columbus " discovered the New World and the Indians who inhabited it "; but the New World was here and the Indians were here, thousands of years before Columbus came.

The birthday of our own country was July 4, 1776. It was on that day that the English colonies declared their independence of Great Britain and became a new nation. When a country separates itself from another country and begins a life of its own, we may call it a new country or a new nation. We call America the New World because a new race of people came into it and made it their own.

Nations are like men: they are born, they grow up, and pass away. Some nations have been living

for thousands of years; others have lived only a few centuries, or a few years.

IMMIGRATION

Most countries of the world have been settled by people from older countries. Men are like certain birds and animals; they are *migratory,* that is, they move from place to place in search of new homes where they can live more comfortably. Our country was settled by people from the countries of Europe, and people from these countries are still coming to America at the rate of about a million a year. When we study the history of the countries from which these people come, we find that Spain, England, France, Germany, and other countries of Europe, were themselves settled by people who emigrated from countries lying still farther east.

Even the very oldest nations, the Chinese, the Japanese and the Hindus, have not always occupied the country where they now live. Their legends tell us that their ancestors came from some older country in Central Asia. The Greek and Roman legends also, say that the first people who came into Greece and Italy, once lived in Asia. On account of these stories it has been thought that the first home of the human race was somewhere in Asia; but the oldest nations of that continent have long since passed away and have left no records.

WHERE THE STUDY OF HISTORY BEGINS

Where, then, shall we begin our study of history? We cannot begin with our own country, because all of us or our ancestors have come from other countries across the ocean. We cannot begin with England, Germany, or France, because those countries were settled by people from older countries.

Let us think for a moment what history is. We may call it a *story of the lives of nations.* But in order to study such a story we must have books or records of some sort. Now, the oldest nations did not know how to write, and all that we know about them must be found out from the stories handed down from one age to another, or from the monuments and works which they left. We believe that the oldest nations are those of Asia and of Northern Africa, but we do not know whether China or India or Egypt is the oldest nation still living. It will be convenient, however, to begin our study with the nations of Asia, because throughout the history of the world, men have moved from the east toward the west.

WHY WE SHOULD STUDY HISTORY

Why do you love your country? Perhaps it would be better to ask first "Why do you love your home?" Your home is a comfortable place in

which to live; it provides you with food, shelter, and the other necessities of life. Your parents provide for your wants, and do all they can for your comfort and happiness. We love our country because it is a safe and comfortable home; because it protects our lives and property; because it protects us in whatever part of the world we may happen to be. We love our country, too, because of the great deeds of those who founded it, and who built up its cities and its schools, who fought its battles, and who made it one of the great and powerful nations of the earth.

If we study the history of our country, we shall love it more and we shall try to do all that we can to make it a better country.

II. THE CHINESE REPUBLIC

THOUGH China was ruled by kings and emperors for thousands of years, it has recently become a republic like that of the United States. During all their early history, the Chinese had little to do with the rest of the world, and the rest of the world knew very little about them. Occasionally a traveler from Europe would make his way into China, and on his return would have wonderful tales to tell about the wealth and splendor of that distant country and of the other countries through which he had passed.

The Chinese have an ancient book telling of a voyage made across the Pacific Ocean in the fifth century, by one of their priests and his companions. The priest's name was Holi-shin, the first part of the name sounding much like our word *whey*. This company discovered a great country on the east side of the ocean, and called it Fusang, which was their name for a certain cactus plant that grows abundantly in Mexico. It is generally believed that the account of this voyage is true. Fusang may have been Mexico, including our State of California, or, possibly, it may have been Peru. But the Chinese seem to have made no use of their discovery of America, as the Europeans made of the discovery by Columbus, about a thousand years later.

When the people of Europe had learned to

make long voyages by sea, they began to search for the rich countries of the East. Columbus was looking for China and the Indies, when he accidentally stumbled upon the New World. It was a long time before the Europeans made their way to China, and it was a still longer time before the Chinese would have anything to do with them. Of late years, however, China has greatly changed; or perhaps it would be better to say she has begun to change. She has adopted many of the ideas of Europe and America. She is building railroads, opening mines, and building factories. She has improved her schools and sends her young men and women to Europe and America to be educated in the modern way. And as the greatest change of all, she has driven out her kings and established a government of the people, which we call a republic.

OLD CHINESE CUSTOMS

The Chinese ways of doing things are so different from ours that we think many of them ridiculous. But we must remember that *they* have the same opinion of *our* ways. It seems strange to begin a book on the last page and read the lines up and down, but that is the way a Chinese book is made.

In the schools the boys sit with their backs to the teacher; and when they study and recite their lessons, they shout as loud as they can.

When a Chinaman meets a friend on the street he bows low and clasps his hands together, moving them up and down in front of him. If one should be on horseback or riding in a sedan chair or carriage, he must get down on the ground before speaking. If he wears spectacles he must take them off, for it is a great offense to a Chinaman to be looked at through glasses. If either should be too busy to stop he puts a fan before his face. This means, "In a hurry; can't stop today."

When you call at a Chinaman's home be careful to keep a little ahead of him on entering and leaving, and to sit down at the same time with your host, because it is thought very impolite to sit when others are standing. During your call he will give you a cup of tea, using both hands. This you must receive in the same way; but do not drink it until you are ready to go, for a Chinaman never drinks until he wishes to end his visit, and the host then expects him to go at once. You may inquire of a Chinese gentleman how many sons he has and how they are getting along at school, but if you should ask after his wife or daughters he would become your enemy for life.

SOME WISE OLD KINGS

The Chinese are very proud of the great age of their country and of the wisdom of their kings.

They call their emperor the " Son of Heaven," and their empire the " Celestial Empire." They believe that the world itself was made by a great giant, especially for Chinamen, and that they are the greatest and wisest people on the whole earth. They tell us that many, very many years ago the first Chinamen came from a far distant country. For a long time they led a wandering life, living in tents, until their first great king, Yu-Chau, led them into the land along the Yellow River and taught them to build huts from the boughs of trees. But they never forgot their tent life, and the Chinese house is still built to look like a tent.

The next king was the wise Su-jin, who, like our Indians, found that he could kindle a fire by rubbing two dry sticks together. He also taught the people how to count the days, by tying knots in a string. Fo-hi found out the use of iron, and Chin-nung invented the plow.

The next king was Hoang-ti. Hoang-*ti* means Yellow Emperor, just as Hoang-*ho* means Yellow River. This emperor divided the year into months and made the first calendar. He also built roads and ships. His wife, Se-ling, taught the people how to unwind silk cocoons and to weave the fiber into cloth.

During the reign of Yao and Shun, the Yellow River caused great destruction and death by

overflowing its banks. The people call this river China's Sorrow, because of the millions that have been swept away by its floods. The next emperor, Yu, spent nine years in digging canals to drain off the waters. But the unruly stream refused to stay in its new channels, and from time to time, when the spring floods came, it would break over its banks, drowning people and carrying away their houses.

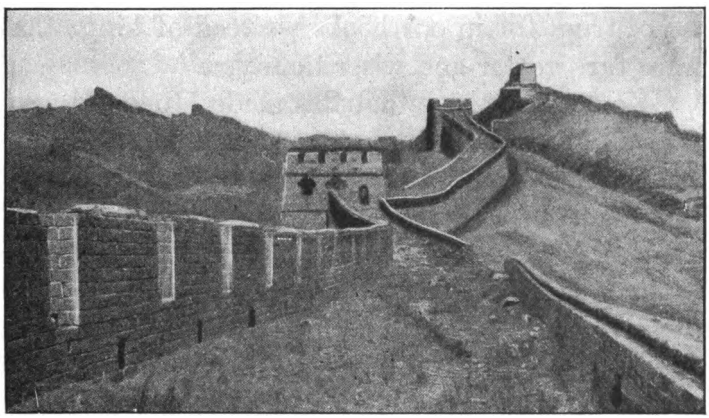
The greatest of all the old Chinese kings was Che-Hoang-ti, who is sometimes called The Great. When he came to the throne there were a number of kings ruling in different parts of China who would not obey the Yellow emperors of the Middle Kingdom. But Che-Hoang-ti made war on them and united all their countries into one, which we now call the Chinese Empire. He was really the first *emperor.*

North of China lived a fierce race of yellow warriors called Tartars. They began to break into Hoang-ti's country, killing the people and carrying off their property. He gathered a large army and defeated the Tartars in many battles, driving them back into their own land.

To protect his people against these robbers the emperor then began to build the Great Wall, which still stands on the northern border of China.

When he was safe from all his enemies, Hoang-ti divided his empire into thirty-six provinces and

set a man over each to govern it. He then made a grand tour of his whole country. It had been the custom in China to keep in repair only those roads over which the kings traveled. But Hoang-ti said the people needed good roads as well as the



The Great Wall of China.

king, and he caused all of them to be kept in good condition.

We have one thing to tell about this emperor that is not so worthy of praise. He had made many changes in the religion and government of China that the learned men did not like. Wishing to gain their favor, he called them all together to a great meeting and explained to them why he had done these things.

One man arose and said: " You, O king, are the

greatest man of all time, and you have done more for the good of your country than all the kings that have lived before you."

At this one of the learned men said: "That fellow is a vile flatterer, O king, and is unworthy of the position he occupies. What he has told you is not true; for in our books we read of kings that were far greater and wiser than you."

You may be sure that this made Hoang-ti very angry. He declared that if such things were in the books he would destroy them, and that he would put to death any man who should ever speak of them again. Then he commanded that all the books in the Empire should be burned, saving only those which were written about farming, medicine, building, and astronomy. Four hundred and sixty of the learned men who would not obey him he buried alive in a great pit, and many more were put to death.

But Hoang-ti and his men could not find all the books. Some were hidden away in secret places, and after his death they were brought out and printed again, so that many of the oldest Chinese books are still treasured and read by the students and wise men of China.

CONFUCIUS, THE CHINESE SAGE

A sage is a wise man, and Con-fu'-cius, or Kung-Fu-tse, was the wisest Chinaman that ever lived.

The names of persons, like everything else in China, are upside down. John Smith would be called Smith John, and Willie Jones, Jones Willie. Confucius belonged to the Kung family, and was named Fu-tse, or The Teacher. His father, Kung-Heih, who was a soldier and a judge, died when the little Confucius was only three years old, so that his mother brought him up.

She sent him to school, where he astonished everyone by his knowledge. He became so famous that he was appointed to a public office at the age of seventeen. When his mother died, a few years later, he left his office and went into mourning for three years, as the custom is in China. After that he became a teacher of young men, for he thought he could do the most good in that way. So many came to learn of him that at one time he is said to have had 5,000 pupils.

Once he was passing with his pupils through a field where a man was snaring birds. After watching for a while Confucius said to the man:

"I do not see any old birds here. Where have you put them?"

"The old birds are too wary to be caught," replied the hunter, "and the young ones which fly with them also escape. I can catch only those that fly by themselves, or that go in company with other young birds."

"Do you hear that?" asked Confucius of his

pupils. "The young birds escape only when they keep with the old ones."

In this way he would teach his pupils to respect and obey their parents and teachers, and also to follow the old customs of the country, since these were established by their ancestors.

Confucius spent his long life of seventy-three years in teaching and in collecting the old writings of the empire. His works include the Book of History, the Book of Rites, the Book of Odes, and the Spring and Autumn Annals. These books are greatly prized by the Chinese and are carefully studied. The Book of Rites tells just how a Chinaman must live from his birth to his death. The Chinaman who can repeat the most of these books by heart is thought to be the best and wisest man, and offices and honors are given to him.

Confucius was once asked if he could give some rule by which we can live at peace with all men.

"Yes," said he; "do not do to others what you would not like to have them do to you."

Here are some sayings of Confucius:

To see what is right and not to do it is to be a coward.

He who offends against Heaven has none to whom he can pray.

The superior man is slow in his words and earnest in his conduct.

The most important thing taught by Confucius

was the duty of children to love and obey their parents when alive, and to honor and worship them after death. When a Chinaman does wrong or changes the old ways he is thought to dishonor the memory of his parents, and there is no greater crime than this in China.

HOW THE CHINESE CAME TO WEAR PIGTAILS

Many years after Confucius and the great Che-Hoang-ti had passed away the yellow robbers of the North came climbing over the Great Wall into China. The Emperor had brave soldiers to guard the wall and see that no one should cross it; but now the Tartars had grown very strong and the Chinese were not able to keep them out. Their king was called Gen'-ghis Khan, a name meaning Very Mighty King. Genghis was one of the greatest generals that ever lived, and he conquered all of central and southern Asia and killed millions of people. He did not live long enough to subdue the Chinese, for they fought bravely. But his grandson, Ku'-blai Khan, carried on the war until the Chinese were forced to yield.

Their great leader, General Chang, escaped to Indo-China, where he raised a large fleet for a last attack on the Tartars. But it was caught in a terrible storm in the China Sea and Chang was drowned.

Kublai Khan then became the first Tartar emperor of China. He compelled every Chinaman to

shave the top of his head and to braid the rest of his hair in a queue as a sign that he was the slave of the Tartars.

Kublai Khan built the city of Pekin, which is still the capital of the Chinese Empire. The city was eight miles square and surrounded by a high wall. Within the outer wall was another city, six miles square, and within this still another, one mile square. In the inner square was the royal palace, containing dining halls for hundreds of guests, and there were hundreds of other rooms, made very beautiful with pictures and statues. The palace was surrounded by a park and a lake, where the king fished and hunted. Outside of the park the king kept his army of a hundred thousand men always ready for war. Marco Polo, a traveler from Venice in Italy, once visited Kublai at Pekin and remained many years at his court. When he returned home he wrote an account of his visit. He told his countrymen all about the wonderful land of China, with its wealth of gold and jewels, and his stories made the people of Europe eager to visit the rich country.

SOME CHINESE INVENTIONS

The Chinese have made many useful inventions, some of which have been made also in other countries. The people of Europe, for example, began to use the mariner's compass about the year 1300;

but the Chinese understood the use of this instrument probably 2,000 years before that time. The art of printing also has been practised in China for several thousand years. It was discovered in Europe only in the time of Columbus. The Chinese were the first discoverers of the art of making gunpowder, but the only use they made of it was in celebrating festival days. This discovery was made in Europe about 2,000 years later by Roger Bacon It is interesting to note that the Chinese forbade the making of gunpowder when they found that it was dangerous to human life; but when the people of Europe found that human life could be destroyed by the use of gunpowder, they were all the more eager to manufacture guns and rifles.

One of the most useful discoveries of the Chinese was the art of reeling the fiber from the cocoons of the silk worm and of manufacturing the silk into cloth. When the people of Europe first saw Chinese silk, they thought that the fiber was obtained from some kind of plant. The Chinese kept the secret carefully, but it was eventually discovered by some travelers from Europe, who took home with them some eggs of the silk worm concealed in a bamboo rod. Thus the cultivation of silk was introduced into Europe.

The Chinese discovered also the way to make porcelain and paper. All nations have found out how to make pottery of some sort, but the Chinese

manufactured beautiful vases and other articles from clay several thousands of years ago. The Chinese made paper from rice straw and they now make many varieties of paper goods which are sold to all parts of the world.

III. JAPAN

We have no means of learning anything about the *very* early history of Japan. The Japanese learned the art of writing from China about 2,000 years ago. Before that time there was no means of keeping records, and we have to depend upon what we can learn from the records of other nations. The Japanese stories of the early times tell us that the first Japanese came from somewhere in the western part of Asia. They tell us that their first king, whose name was Jimmu, began his rule about 660 B. C. At that time the people believed that their ruler was descended from a god and that he became a god again after he died.

The old religion of Japan was a worship of dead kings and heroes. The war god of old Japan is O′-jin, who was once a noted warrior. The Japanese take great pride in soldierly qualities. They are brave and hardy. They are very courteous and dignified in their intercourse with strangers. Every man is ready to fight and to give his life for his country in case of need.

In the early times Japan was greatly troubled by the wars of rival kings and chiefs. It was like the condition of Germany in the Middle Ages, when the nobles were often stronger than the king.

The warlike chiefs, or shoguns, at last got control of the government, and the mikados retired to

private life. It was not until 1868 that they were restored to their old power and position.

When the Tartars overran China and made themselves masters of that country, they tried also to take Japan. The Tartar emperor sent a great fleet in 1281 to make the conquest of the islands. But a typhoon, or fierce tropical storm, swept over the sea and completely wrecked the Tartar fleet.

Gradually the Japanese established a feudal system. The shogun was the chief lord, and his vassals were called dai'-mi-os. They ruled over the various provinces, or divisions, of the empire. In 1889 a constitution was adopted, giving the people the right to vote and to take part in making laws. Japan is therefore now a constitutional monarchy, like England or Germany.

NEW JAPAN

In 1855 the President of the United States sent Commodore Perry to Japan to make a treaty which would allow Americans to visit that country and trade with the merchants there. This was the first time that Japan consented to allow foreigners to come into their country. After the treaty was made we sent a Mr. Harris to Japan as minister.

A minister is one who looks after a country's interests in a foreign land. Mr. Harris was received with great honor. Men were sent ahead to see that the road and bridges over which he must

pass were in order. People were asked to sweep the streets clean in front of their houses. And they were forbidden to gather in crowds to look at the procession, as this in Japan is not considered polite.

One of the mikado's palaces was given him to live in during his stay at the capital. Every street that he passed through and every place that he visited was selected beforehand, so that everywhere he might receive every courtesy and kindness.

The most wonderful thing about Japan is the quickness with which she learned the ways of civilized nations. For years she annually sent five hundred young men to England, France, Germany, and the United States. These young men remained in foreign countries to get an education. They studied the armies and navies of these countries. They studied the laws, occupations, and the manufactures of the people among whom they lived. When they returned to their own land they taught their countrymen the best things they had learned.

The Japanese soon began to make the articles that they brought from abroad. They learned to build their own war vessels, to make their own cannon, rifles, and ammunition. They drilled their soldiers after the German method, because they thought that the best. They built railroads and telegraph and telephone lines. During the years since Commodore Perry visited them, they

have made as much progress as other nations have made in two hundred years.

They are called the Yankees of the East, because they are so ingenious; they are called the French of the East, because they are so polite; and some one has called them the English of the East, because they are so persevering. They have taken to themselves all the good qualities of the other nations.

In 1904-05 Japan engaged in war against Russia, because that country did not keep an agreement she made to take her armies out of China. Russia despised the Japanese, calling them yellow dwarfs. But in a few months the "dwarfs" sank all the war vessels that Russia had in that part of the world. By stubborn perseverance and skillful fighting they took from Russia the strong fortress at Port Arthur that Russia declared could not be taken. The Japanese defeated Russia's armies in many battles by their superior skill, and drove her out of China. Japan is now counted among the great nations of the world.

IV. INDIA

THE HINDUS

NORTH of India once lived a people who called themselves Ar′-yans, or the noble race. They kept cattle, sheep, and pigs. They also raised wheat, which they cut with a sickle and drew away in wagons with wooden wheels and axles. The women spun wool and wove it into cloth, and the men tanned the skins of animals into leather for shoes. They built canoes and skiffs in which they sailed upon the rivers, and for weapons they had spears and the bow and arrow.

After a time the Aryans began to leave their country. Some climbed the snowy passes of the mountains and settled along the Indus River in northern India. There they found a dark-skinned people. They drove them out and took the land for themselves. They soon spread over the Indus valley and came to be called Hindus, or Dwellers on the Indus. Then they moved southward into the great plain of the Gan-ges, driving the native tribes across the hills into the Dec′-can, as the high plain in the south of India is called.

There is an old collection of hymns from which we learn much about the Hindu religion. A favorite god was In′-dra, the god of rain. Without rain the crops fail, and the people die of hunger.

Indra was thought to fight battles with the clouds and compel them to give forth rain. Agni was the god of fire, Soma the god of wine.

After a time this simple worship became a wicked idolatry. Human beings were sacrificed in honor of idols. The chief gods became Brah'ma, the Creator; Vish'-nu, the Preserver, and Si'-va, the Destroyer.

At O-ris'-sa there is a temple of the god Vishnu. At the yearly festival in honor of the god a great wagon containing the idol was drawn through the streets, and men and women would throw themselves under the wheels and be crushed to death. They believed that this pleased the god, and that he would make them happy after death.

The Ganges is regarded as a holy river, and the Hindus will travel hundreds of miles to bathe in its waters.

The Hindus are divided into four great classes called "castes." The priests, or Brah'-mans, are the first, or highest caste. The soldiers and rulers form the second caste. The farmers and mechanics are the third, and the lowest caste is composed of common laborers. A man must always remain in the caste in which he was born and follow the business of his father. According to their belief, if he lives a good life his soul may pass at death into the body of an infant born into a higher caste, but if a Hindu does not remain in his caste and

keep all the rules of his religion, then his soul may enter the body of an animal or of an insect, and thousands of years must pass before he can hope to again become a man.

At the same time that Confucius was teaching the Chinese to return to the old ways of living, a man arose in India who opposed the foolish ideas of the Brahmans.

This man was Prince Sidd-hartha, or Gau-ta′-ma, whose beautiful life, spent for the good of his fellows, is made familiar in our time by the popular poem of Sir Edwin Arnold entitled "The Light of Asia." The story is legendary in its details. It is interesting to note that Jesus of Nazareth came, with His religion of love and purity and peace, almost midway in time between the gentle Gautama and the fierce conqueror Mahomet.

GAUTAMA BUDDHA

Gau-ta′-ma was the son of a king in northern India. In later life he was called The Buddha, meaning the Enlightened One. His mother, Ma′-ya, was thought to be the most beautiful woman in the world. She died soon after Gautama was born, and he was brought up by his aunt. You will not be surprised to learn that he was a very beautiful boy and that he soon became more thoughtful and wise than any of his playmates.

When he went to school his teachers soon found that he already knew more than they did. He could write from memory all the old hymns, and in arithmetic they found that he could write numbers large enough to tell how many drops of water would fall upon the earth if it rained every day for ten thousand years.

Gautama loved to be by himself. He would wander into the forest and stay all day lost in thought.

He wanted to do something to help his fellowmen to be happy. He felt that he was in the world to do something, and not to lead a life of pleasure. His father would not allow him to see any unpleasant thing.

People who were old, sick, or poor were kept away from the palace. But one day when the prince was riding with a company of friends in a park, he met an old man, lame, wrinkled, gray-haired, tottering upon his staff.

"Who is this man?" he asked of his servant.

"Sir," replied the servant, "this man is old, his senses are feeble, his strength is gone, he is despised by everybody and left here to die. But such a fate is not for this man alone; your father and all your relatives and friends shall come to the same state, and there is no other end for living beings."

"Alas!" said the prince, "why are we so proud

of our youth, seeing that old age soon comes upon us? Coachman, turn the chariot quickly. What have I to do with pleasure?"

Another day, going out again, they met a poor man suffering with fever. Farther on a funeral procession was seen bearing a body to the tomb. He again asked his coachman what these things meant, and learned that all men could become sick and die. Once more he met a tall, thin, stern-looking man, who told the prince that he had left his home and every pleasure; that he was living upon alms, wandering about trying to make himself better. Gautama liked that kind of life, and one night he left his young wife and his beautiful palace and rode away into the forest.

He met an old hunter and gave his beautiful garments of silk for the hunter's yellow coat made from the skin of a stag. He then sought a noted teacher who had a school of three hundred pupils; but he soon went away, for the priest could not tell him the things he wanted to know. He then heard of another still more famous teacher. But even that one could not tell him how to find happiness. He then went away by himself, and after long study he found out how to be happy. During that time we are told that many bad spirits came and tempted him to return to his old life. When they found he would not do this, they came in great armies to kill him, and the rocks and spears which

they threw at him were changed into flowers which formed in wreaths about his head.

When Gautama, or Buddha, as he then called himself, was satisfied that he had found out the true religion, he wanted to teach it to others. Soon he had sixty followers. He sent them out as missionaries to teach others. Buddha declared that the Brahmans played tricks upon the people to get their money. He said that the system of caste was wrong. "Between a Brahman and a man of another caste," said he, "there is no difference." This was good news to the poor Hindus. Thieves and robbers, beggars and cripples gathered around him. Mighty kings came also to confess their sins, and even many of the proud Brahmans confessed their ignorance before him. The sacrifices to the old idols were stopped. Beautiful churches were built for Buddha. They were open to all classes of people, men and women. Missionaries were sent to Ceylon, to Siam, to Burma, to Thibet, and to China, and many of the people in those countries still hold to the religion of Buddha.

ALEXANDER THE GREAT AND KING PORUS

Many years after Buddha was dead, the Greek general, Alexander, set out to conquer the world. Alexander was King of Macedonia, and we shall hear about him in the stories of Greece.

He had heard of the rich country of the Hindus along the Indus, and was eager to conquer them. In the eastern part of Af-ghan-is-tan′ there is a deep valley across the mountains called "Khai′-ber Pass." India, you know, is cut off from the rest of Asia by high mountains, and there are only a few passes by which travelers may reach it. Khaiber Pass is the chief one, and many mighty armies have come that way to India.

At the beginning of summer Alexander brought his army to Ca′-bul, and then came marching down Khaiber Pass into the Pun-jab, or "land of the five rivers."

It was the rainy season, and the rivers were so swollen that he had a hard task to get his men across. The Hindus were astonished at the fearless conduct of the Greeks and a good deal frightened by their dangerous-looking swords and spears. Several of the Hindu kings hastened to surrender to Alexander. But when he came to the river bordering the country of Porus, that king gathered an army of soldiers, horsemen, chariots, and elephants to keep him out.

The war-elephants looked dangerous, and Alexander sent his soldiers to another place to cross. But Porus also sent his men to meet them, and the Greeks did not dare go into the water.

At last Alexander ordered his soldiers to pitch their tents as though they meant to remain there.

But in the middle of the night he took his bravest men and hurried up the river to a good crossing-place. Long before light they came upon the astonished Porus. The Hindu king and his men fought bravely, but they were no match for the Greeks. Porus was made prisoner and taken into Alexander's tent.

"How do you wish me to treat you?" asked Alexander.

"As a king," replied Porus.

The Greek was so pleased with his brave fight and with his noble answer that he made him his friend and gave him back his kingdom.

Alexander's men had grown weary of war, so they went sailing down the Indus to the sea, where they met their ships that were to take them back to Greece.

THE MIGHTY MAH'-MOUD

For many years after Alexander left India, Porus, his children, and grandchildren were left to rule in peace. But the Hindus were worshipers of idols; and when people of the Mo-ham'-me-dan religion began to spread over Asia, they made war on every people who would not accept their faith.

Mahmoud, King of Afghanistan, believed that God had commanded him to destroy all idols and idol-worship and to make all Hindus worship the one true God. Many of the idols were made of gold and silver, and the temples were stored with

money and jewels. All this wealth Mahmoud carried off to his own country. Mahmoud was a mighty warrior. Seventeen times he led his soldiers to victory in India.

Once he heard of a very rich temple which stood near the sea in western India. As many as 300,000 people worshiped the idol, which was made of pure gold. Every day the idol was washed with water brought from the holy river, the Ganges, a thousand miles away. It took two thousand priests and three hundred musicians to conduct the services of the temple.

To reach the temple Mahmoud had to lead his army across a wide desert where there was no food or water. Twenty thousand camels were loaded with water and provisions for the march.

When he approached the temple a messenger came out to see him.

"You and all your army will be instantly killed by our god," said he, "if you offer any disrespect to his temple."

Mahmoud laughed loudly at this. "We will see about that to-morrow," he replied. But when he attacked the walls around the temple, the Hindus fought so bravely that it was several days before he broke through.

At last he came in sight of the gold idol, an ugly-looking object over fifteen feet high. He hurled his spear at the idol's head and broke off

the golden nose. Then the priests fell on their knees about him and cried, "We will load all your camels with gold if you will only leave us our god!" His friends urged him to do this, but Mahmoud said, "No; I have come to destroy idols, as God has commanded me."

Then his soldiers threw their spears at the idol until they broke a great hole in its side. Out poured a glittering stream of diamonds, rubies, pearls, and emeralds, which had been stored in the hollow image. Besides this there were thousands of images of gold and silver in various parts of the temple, and Mahmoud carried away more wealth than he had gained in all his former wars in India.

When this rich king came to die he had all his gold, silver, and jewels brought out of his treasury and put before him. All his army, elephants, camels, horses, and chariots passed in review. Then the king wept at the thought of never seeing any of his treasures again. He retired to his palace and a few days afterwards died.

THE GREAT MO-GULS'

Near the city of A'-gra, in India, stands a building which is said to be the most beautiful in the world. It is the Taj Ma-hal', or royal tomb of the wife of the Shah Je'-han, the greatest of the Great Moguls.

"But who were the Great Moguls?" you ask.

The Moguls, or Monguls, were people of the yellow or Mon-go'-li-an race who conquered India. They drove out the descendants of Mahmoud and made Del'-hi their capital city. After that the Yellow Emperor of India, who lived at Delhi, was called the Great Mogul. The first Mogul invader was Ti'-mour, the Lame, or Tam-er-lane', a descendant of the Tartar, Genghis Khan, of whom we have read. His capital was at Sa-mar-cand', in Tur-kes-tan'. He was a very bloody warrior, and delighted to pile up the heads of his prisoners in front of the cities he conquered. When he took Delhi he made a great pyramid of 100,000 heads. Though he stayed only two weeks at Delhi, he caused greater destruction and suffering than any other invader.

Many years after his death, Ba'-ber, the great grandson of Tamerlane, who ruled at Cabul, led his army into India and made himself emperor at Delhi. He was the first Great Mogul.

Baber died before he could entirely conquer India, but his work was finished by another emperor, Ac'-bar, who made himself ruler over the whole country. The Mogul emperors were noted for their great wealth and their splendid palaces and festivals. One of the finest holiday celebrations was held on the emperor's birthday. There was a fair at which all sorts of goods were sold, and processions were held lasting several days. A

splendid tent was erected for the emperor. There were rich hangings of silk embroidered with gold and precious stones. Each noble also had a rich tent. Several acres of ground were covered with silken carpets and rugs, where the court met to see the ceremonies.

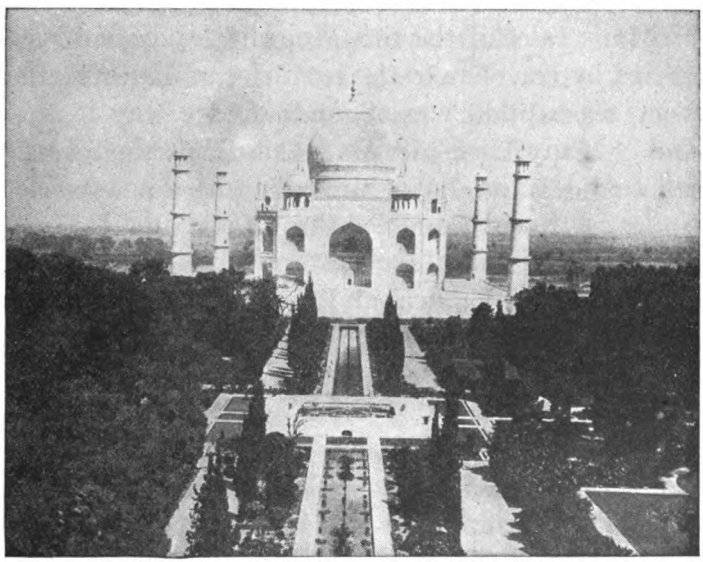
On the great day of the festival hundreds of elephants passed in review, having on their heads great golden plates set with gems, and covered with cloths of silk embroidered with gold thread. Next came thousands of horses and trained animals — lions, tigers, rhinoceroses, leopards, and hounds. Then an enormous troop of horsemen, all glittering in cloth of gold, closed the procession.

Then a great golden scale was brought out. On one side sat the emperor. The courtiers piled up gold, silver, gems, and curious ornaments on the other side until the mass balanced the weight of the emperor. All the treasures were then scattered among the crowd, and there was a mad scramble to get them.

Many forts, towers, and tombs built by Acbar are still standing, but Jehan was the greatest builder; for, besides the Taj Mahal, he left palaces at Agra, and a mosque, or church, called the Pearl Mosque, on account of its whiteness and beauty.

The throne on which Jehan sat was one of the wonders of the world. It was called the Peacock

Throne, because the back of it was formed by two peacocks with tails spread out. The beautiful colors of the plumage were shown by rubies, sapphires, emeralds, and diamonds, while just above them was perched a parrot carved from a single emerald. The framework of the throne was solid gold. The



The Taj Mahal.

throne was worth over thirty millions of dollars, and the jewelers of Shah Jehan labored seven years to build it.

Nothing now remains of the throne except the marble base on which it stood; for a king of Persia captured Delhi and carried it away, and no one

knows what became of it afterwards. The Moguls with all their glory, gold, and gems are gone forever, but the palaces, tombs, and monuments which they left are still the most beautiful structures in the world.

HOW THE ENGLISH CAME TO INDIA

Many tales of the rich Mogul Empire had been carried by travelers to the countries of Europe, and every sea captain was eager to find a way to that land. Many tried in vain. Columbus thought he had found India, but it proved to be a new world. At last a Por'-tu-guese sailor, Vas-co da Ga'-ma, reached Cal'-i-cut on the western coast. Then came the Dutch, the French, and the English.

In 1600 the great queen, Elizabeth, gave a company of merchants permission to trade in India. They were called the East India Company. This company built trading stations at Cal-cut'-ta and Ma-dras'. Many years afterwards there was a clerk in their employ at the Madras station named Robert Clive. Clive was noted for his courage. He once accused a young officer, with whom he was playing cards, of cheating. The officer held a pistol at Clive's head.

"Make me an apology at once," he said, "or I will fire."

"Fire away, then," answered Robert; "I said you cheated, and now I say it again."

The officer did not fire.

At this time there was war between the French and the English. The French held Arcot, a city with a hundred thousand inhabitants. With only five hundred men Clive attacked the city and took it.

As he came near the town a terrible thunderstorm arose. The natives were afraid to fight during the storm and soon surrendered.

Clive was then besieged in the city by the French with ten thousand men. They had war elephants with iron plates on their heads, which were trained to butt against the gates to break them down. But Clive, although besieged for many weeks, drove all his enemies off and saved the town for the English.

Soon after this there came terrible news from Calcutta. An Indian prince, Su-ra'-jah Dow'-lah, had captured the English garrison. He locked up 146 of them in a narrow room, where all but twenty-three died of suffocation and thirst in one night.

Clive determined to have revenge. He marched to Calcutta with 3,000 men. He defeated the Surajah, who had 30,000 men, in the famous battle of Plas'-sey, and thus made the English power strong in India. Since that time the English have conquered the entire country, and the King of England is Emperor of India. But he owes his throne to Robert Clive more than to any other man.

V. EGYPT

THE LAND OF THE NILE

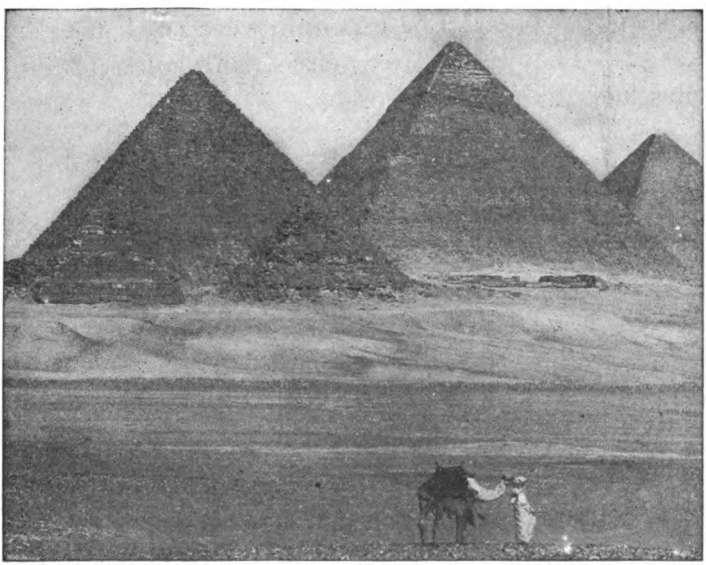
ABOUT the time that Confucius was teaching the Chinese to follow the good old ways of their fathers, and Buddha was teaching the Hindus how to live better lives, an old Greek traveler was writing about the wonderful land of Egypt. "Egypt," said he, "is the gift of the Nile." In that country it rains not more than once in a thousand years; but every summer the great river, fed by the rains of Central Africa, overflows its banks. All the country then becomes a great lake. The houses are surrounded by water, and the boys and girls go about barefooted, wading from place to place.

When at last the waters go away, a thin layer of black mud is left spread over all the country. It was on this account that the country was called Kent, meaning black land.

Year after year the Nile has been bringing down its layer of black mud. Every year the lake grows wider and the mud deeper, until now the soil of Egypt is deep and rich, and cotton, corn, and wheat grow quickly and yield large crops to feed and clothe the people.

Great dams are built to hold back the water,

and during the long dry seasons the farmers use it to water their gardens and fields. Without the river this rich land would be only a barren waste of sand, where neither plants nor animals could live.



The Pyramids.

Do you wonder that the old Greek traveler called Egypt the " gift of the Nile "?

At the mouth of the river a great three-sided piece of black soil has been left. This is called the " Delta," because the Greek letter *delta,* or Δ, is three-sided. The Delta is the richest land in all Egypt.

Very long ago a company of people came into the Delta to live. They found it very easy to get food from the rich, black soil. They did not need to plow or cultivate. They sowed the grain in the soft mud, and it grew up and gave them a hundred bushels for one. These people were ruled over by kings. They built strong cities, with splendid temples, monuments, and tombs.

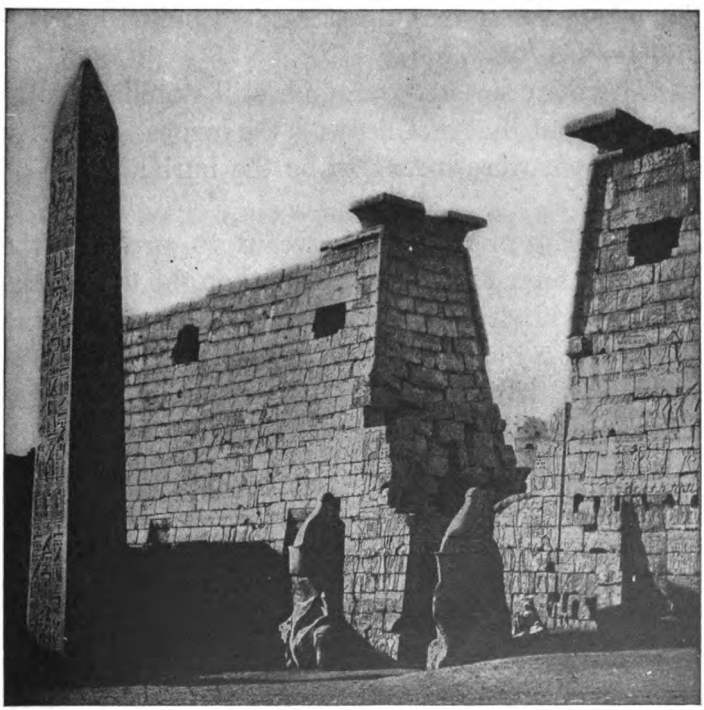
CHEOPS, THE PYRAMID BUILDER

One of these cities was called Mem'-phis. It stood on the left bank of the Nile, and was once ruled over by a great king by the name of Che'-ops.

Near Memphis is a wonderful pile of stone which is called the Great Pyramid. It covers as much ground as five city blocks, and is nearly twice as tall as the tallest building in our large cities. It is built of great blocks of hard, red stone, each one as large as a trolley car. The Egyptians must have been good builders, for each one of these stones was cut out in a quarry hundreds of miles up the Nile, and brought all the way to Memphis. Then they had some machinery for raising them high up in the air so that they might be built into the pyramid.

For hundreds of years no one knew what the pyramid was for. As it was of no use to anyone, men began to take away the stone to make other

buildings. But one day, when a workman was busy on the side of the pyramid cutting out a block of stone, a piece fell through an opening and rolled down inside the pyramid with a clattering sound.



Obelisk and Ruined Gate to an Egyptian Temple.

He called other workmen, and they found a long passage leading into the pyramid. Following this they came to three large stone rooms, one

of which had beautiful walls and ceilings made of a kind of marble polished until it shone like glass. In the middle of this room was a large stone coffin. There was no dead body within, but upon the walls was written in many places the name of Cheops. Then they knew that this king had built the pyramid for his tomb.

There are seventy pyramids still standing along the Nile, but that of Cheops is the largest. Nearly all of them were meant to be the burial places of kings.

The Egyptians were careful to preserve the bodies of their friends, for they thought that if the body should decay it could never be raised from the dead; so they embalmed it with oils and spices, and wound it with linen. Thousands of such embalmed bodies are found in the tombs of Egypt. We call them "mummies," and some of them are so well preserved that they still look like the pictures and statues of the kings who once lived in them.

It is said that Cheops employed a hundred thousand men for thirty years in building the pyramid. He seized the people and made them work as slaves, and even closed the temples in order that he might have all the money for his work. And after spending nearly all his life in building a tomb, his body was not buried in it after all. The people were so angry on account of his wicked deeds that they would not allow it to be placed there, and the

statues that he had made of himself they broke. The pieces of one of them have been found.

THE SHEPHERD KINGS

If you look at the map of the continents, you will see that Asia and Africa are joined together by a neck of land called the Isthmus of Suez. This isthmus is a green and delightful country, and was very attractive to the shepherds who tended their flocks among the dry hills of Pal'-es-tine. Sometimes a famine would compel the shepherds to go down into Egypt to buy food. The granaries of that country were always well filled, and there was plenty to sell to those who needed it.

Once the shepherd tribes joined together and formed a kingdom called the Hit'-tite kingdom. One of their kings led them into Egypt, and they fought with the King of Memphis and drove him out. They then made Egypt their own country and lived there for two hundred years.

It was in the time of these shepherd kings that the sons of Jacob went down to Egypt to buy corn. They found that their brother Joseph, whom they had sold as a slave, had become the chief officer of the Egyptian king.

The Hittites were of the same race as the Hebrews and felt friendly toward them. So King Pharaoh invited them into Egypt, and gave them the land of Goshen in which to live.

RAM′-E-SES THE GREAT AND THE HITTITES

After a time the Egyptians drove the Hittite kings out of Egypt, but the Hebrews still remained in the land of Goshen.

The Hittites had formed a new kingdom near the Red Sea. Rameses the Great had become King of Egypt, and he was afraid the Hittites were going to attack his land again, so he made war on them. He defeated them in a great battle at Kadesh. A poet who wrote about the battle says that Rameses drove his chariot right through the Hittite army, scattering them right and left and killing many of them. The Hittites were so terrified that they tumbled one over another in their flight.

When Rameses came back from Kadesh he rode through Goshen.

"Who are these people that have these fine sheep and cattle?" he asked.

He was told that they were Israelites, who had come into Egypt in the time of the Shepherd Kings.

"Well," said Rameses, "there are more of them than there are of us, and some day they will drive us out of our own country, if we do not take care."

"They belong to the same race as the Hittites," his servant told him, "and they have been kept hard at work, but, in spite of all that can be done

to keep them down, they become stronger every year."

"Let them be divided into companies of a hundred each, and put an overseer at the head of each company," said Rameses, "and set them to making bricks. I am going to build a great wall to shut out these enemies of Egypt."

The wall was built. It reached from the Nile near Memphis to the Med-i-ter-ra'-ne-an Sea, a distance of ninety miles.

Then the king built a canal from the Red Sea to the Nile. Along the wall and the canal he built "treasure cities." These contained great storehouses and forts, where food and supplies for war were kept.

He had plenty of work for them, for he then decided to build a new capital in the Delta. He chose the treasure city Ta'-nis. There he built palaces, temples, and gardens, and made it the most beautiful place in the world.

When Rameses had finished his wall and his cities he began to build temples. He finished the great temple of Kar'-nak, which his father, Se'-ti, began. The Hall of Columns in this temple is the most wonderful structure in the world. The columns are sixty feet high and twelve feet thick.

On the outer wall of the Karnak temple is one of the most interesting things in Egypt. The treaty of peace which Rameses made with the Hit-

tites is carved there. This is the oldest treaty in the world. In some of the larger books about Egypt you may read it all.

Whatever the Egyptians build is noted for great size. Rameses had a number of huge statues of himself carved out of the rock. Four of these stand in front of a great temple. Another, which is now broken, stood fifty-four feet high—as high as a four-story building. A beautiful obelisk which Rameses had placed in front of his temple of the sun now stands in a public square in Paris. It is eighty-two feet high and cut out of a single piece of pink granite.

Ruins of a Temple of Rameses.

VI. ASSYRIA AND BABYLONIA

NATIONS THAT ARE DEAD AND BURIED

If you turn to the map of the Ancient World and look in the southwestern part of Asia, you will find two rivers, called Ti′-gris and Eu-phra′-tes. These rivers join in the lower part of their course and flow into the Persian Gulf. Like the Nile, they overflow their banks in the rainy season and spread a rich, dark soil over the plains.

Thousands of years ago people made their homes along these rivers, because it was very easy to get food. Wheat grew wild there, and when cultivated yielded large crops. Palm trees of many kinds were found, from which were obtained bread, wine, and fruit. The bark furnished a fiber for cloth, and the trunks, wood to build houses.

The clay along the river banks, and pitch found in the lakes of the plains, were used to build temples and palaces. The clay was molded into bricks and baked in ovens. Often it was made into slabs and hollow cylinders, which when soft, were written over with curious wedge-shaped letters. They were then baked and became clay books, which last much longer than books made of paper.

Rain seldom fell in this region, but the water

of the river was led through the land by a network of canals and used to moisten the growing crops.

To-day this great river plain is almost a desert. The traveler sees a vast stretch of level country, with hundreds of mounds or hillocks of earth rising here and there. A few thousand wandering Arabs, living in small villages or tents, form the only population.

Many years ago some curious travelers began to dig into these mounds, and made the most wonderful discoveries. They were found to be remains of cities, temples, and royal palaces built by the nations who lived there six thousand years ago. Three great nations, one after another, ruled in this land—Chal-de′-a, As-syr′-i-a, and Bab-y-lo′-ni-a. We can learn much about them from the Bible and from the books of old travelers. But we have learned far more from the clay books, the temples, and carvings which have been dug out of the mounds. We know little about the very earliest people of Chaldea, as we call the southern half of the plain, except that they were of the Yellow race, and that they had a kind of picture-writing resembling that of the Chinese. The Bible tells us that Nim′-rod, the great-grandson of Noah and a mighty hunter, was the first settler in this country.

SARGON

The first great King of Chaldea was Sar′-gon I. A clay cylinder tells a story about Sargon which reminds us of Moses. This cylinder was written by Sargon's son and placed in a temple. It says: "My mother put me in an ark of bulrushes and closed up the door with pitch. She threw me into the river." A water-carrier found the little Sargon and brought him up.

Sargon was the founder of the first public libraries. He translated the books of the older race into his own language and placed them in these libraries for the people to read.

These clay books contain stories of the gods of the Chaldeans, and prayers and hymns addressed to them. There are astronomies, geographies, histories, and arithmetics. There is a story of the Creation, of the Garden of Eden and the Tree of Life, of the Flood and the Tower of Babel, nearly as it is found in the Book of Genesis. There is a story of a great hero named Iz-du-bar′, who performed twelve labors, reminding us of the story of Her′-cu-les.

The Chaldeans were famous astronomers. As the land was level and the sky clear, it was easy for them to study the stars. They divided the year into twelve months, and the day and night into twelve hours each. They invented the weeks of seven

days, the last day of each week being, like our Sunday, given to rest. The Chaldeans pretended to foretell events by a study of the stars. They invented weights and measures, made linens, muslin, and silk, engraved gems, and were the first to begin trade with other nations. Their gods were the heavenly bodies, the earth, and the waters. They also worshiped good and evil spirits, which they represented as monsters, part animal and part human.

The Chaldeans were the wisest people of ancient times, and much of their wisdom has come all the way down to us.

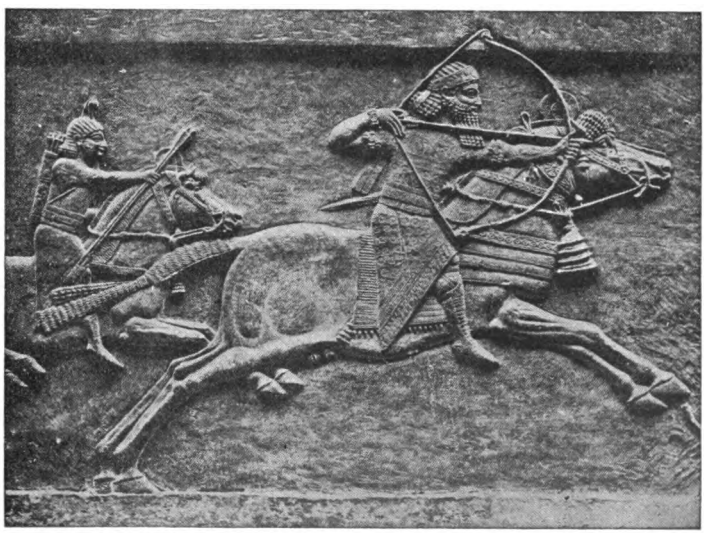
Chaldea was at last conquered by the As-syr'-i-ans, a strong nation which had grown up in the northern part of the plain. Their chief city was Nin'-e-veh. But the Chaldeans were a peaceful people, devoted to useful occupations, while the Assyrians were cruel and warlike, giving all their energy to conquest and plunder. The cities they conquered were ruled with great severity, and the prisoners taken were often tortured and put to death.

The palace of the Assyrian kings has been dug up from the great mound which contains all that is left of the city of Nineveh. In one room thousands of clay books were found, and cylinders which give accounts of the deeds of great kings. The carved walls of the palace show scenes in the life

of a monarch, such as the taking of a city, the torturing of captives, and the king on a lion hunt.

One clay cylinder tells of another Sargon, who invaded Sa-ma′-ri-a and carried the ten tribes of Israel away into captivity.

Sen-nach′-e-rib, the son of Sargon, made war



An Assyrian King Hunting.

on Hez-e-ki′-ah, king of Judah. The royal tablet reads: "I took forty-six of his strong, fenced cities. . . . And Hezekiah I shut up in Jerusalem like a bird in a cage, building towers to hem him in, and raising banks of earth to prevent his escape." But a great calamity came upon the army of the

Assyrian, compelling him to retreat. The Bible tells us that one hundred and eighty-five thousand of his men died, "smitten by the angel of the Lord."

For the angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved—and forever grew still.

And the widows of Asshur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord.

SAR-DA-NA-PA′-LUS

Another noted Assyrian king was Asshur-bani-pal′, or Sar-da-na-pa′-lus, as he was called by the Greeks. He was the king who decorated the walls of the palace at Nineveh with the scenes of his battles. He was a swift and terrible warrior, and did really, as he says, "break his enemies into pieces" and "level their cities with the ground." He built splendid palaces and made great collections of books. After being buried for two thousand five hundred years, his library has been dug up, and we have learned much from it about Chaldea and Assyria.

NEB-U-CHAD-NEZ′-ZAR

After seven centuries of Assyrian rule, Chaldea, or Babylonia, as the later nation was called,

rebelled and became independent. Under Neb-u-chad-nez'-zar it joined with the king of Media, and destroyed the city of Nineveh. This king was the Napoleon of ancient times. He conquered every kingdom from the Za'-gros mountains to the Mediterranean Sea. He captured Jerusalem, put King Zed-e-ki'-ah to death, burned the beautiful temple of Solomon, and carried away all the people of any note to Babylon, where they remained for seventy years.

But his greatest work was the rebuilding of the city of Babylon. The new city was ten miles square, surrounded by a wall eighty feet high, of vast width, and surmounted by two hundred and fifty towers. On each of the four sides of the city were twenty-five gates of brass. Outside the wall was a broad and deep ditch, filled with water. The Euphrates river ran through the middle of the city. There were many wharves on each side of the river.

The streets were laid out straight, and beautiful green fields, gardens, and parks were frequent. The king's palace, and the Hanging Gardens near it, excited the wonder of every traveler. The Hanging Gardens were built by Nebuchadnezzar to please his queen, A-my'-tis. A series of square platforms, each smaller than the one below it, were supported on stone arches. The whole structure sloped upward like a pyramid, and rose to the height of seventy-five feet. Each platform was filled

with earth, and planted with trees and flowers, so that the whole structure looked like small mountains covered with plants. Thus it reminded Amytis of the green hills of her own country, Media. The palace and Gardens were inclosed by a wall three miles in circumference.

The great temple of Bel, the chief Babylonian god, was another wonderful building. It was a quarter of a mile in length and breadth. A stairway wound around the outside of the temple to the top. Each stage or story became smaller as you ascended. There were, in all, seven stories, each sacred to one of the seven heavenly bodies that were known to them.

In the midst of his beautiful city, in the royal palace, Nebuchadnezzar stood one day listening to an explanation of a dream by the Hebrew captive, Daniel. " Thou shalt be driven from men, and thy dwelling shall be with the beasts of the field. Wherefore, O king, break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." But the proud king replied: " Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power, and for the glory of my majesty? "

And in the same hour a disease came upon the king which drove him from among men, and he " ate grass as oxen, and his body was wet with the dew of heaven."

A few years later Babylon was taken by the Persian king, Cy'-rus, who entered the city at night by turning the Euphrates out of its course and marching through the bed of the river.

The last king, Bel-shaz-zar, was giving a banquet to his lords that night, and the city was given up to feasting and song. The Persians found the river gates unguarded, and their army reached the center of the city before being discovered.

VII. THE PHOE-NI'CIANS

PHOE-NI'-CIA was a little strip of seacoast northwest of Pal'-es-tine, along the Med-i-ter-ra'-ne-an Sea. The people who lived there were Ca'-naanites, who had come into the land from the East long before A'-bra-ham left Haran (p. 59).

The rough, rocky soil did not tempt the Phœni'-cians to become farmers; but the great blue waters before them, and the splendid cedar forests which covered their mountains, made them the first sailors who ever sailed out of sight of land.

They were good workmen, too. We shall read how they were employed by King Solomon to build the temple at Je-ru'-sa-lem. They could work metals, make glass and cloth, and cut jewels. It is said that some shipwrecked Phœnician sailors once built a great fire on a sandy shore where there were many shells ground up by the waves. Shells are made of lime. The fire melted the sand and lime into glass, thus teaching the sailors how to make this very useful article. The Tyr'-i-an purple was a rich cloth famous all over the world. The purple dye was obtained from a small shellfish that was found along their coast.

To obtain metals for their workmen, they sailed into every part of the Mediterranean and Black seas, and even out into the Atlantic Ocean to Gaul

and Britain. They brought gold and silver from Spain, copper from Cyprus, and iron and tin from Britain. They brought pearls from the East, lions' and panthers' skins from Africa, linen from Egypt, and perfumes and spices from Arabia. They made all these into useful articles, and sold them in all parts of the world.

The Phœnicians had colonies along the coasts where they traded. Cadiz, in Spain, and Carthage are two of their famous colonies. Being merchants, they had to have some way of writing and of keeping accounts. In order to do this, they obtained in Egypt twenty-two of the picture-letters of the priests. These they changed into letters like ours, and gave each letter a name. This alphabet they taught to all nations with whom they traded. And so it happened that the Greeks and Romans, the Germans, and the people of Spain and France, received a knowledge of writing.

Almost the only king of Phœnicia whose name has come down to us is that of Hiram, who is mentioned in the Bible. Although these people invented the alphabet, they wrote no books, and so we know little about them. Of Hiram we only know that he was Solomon's friend and furnished him the materials to build the temple.

The ships and sailors of Phœnicia carried goods for nearly every nation of ancient times. They carried timber to Assyria and Babylonia to con-

struct the palaces of kings. When Xerx'-es wanted to bridge the Hel'-les-pont, to carry his armies into Greece, it was the Phœnicians who furnished the boats for the bridge. The King of Egypt hired their sailors to find a route around Africa by sea. After a voyage lasting several years, they sailed their ships out of the Red Sea and back through the Mediterranean to the mouth of the Nile.

After many centuries the Phœnician nation was conquered by the Greeks and Romans, and died out. Nothing but tombs and a few ruins remain. But we will remember them on account of the alphabet, for no invention has done so much good to the nations of the world as this.

VIII. THE HEBREWS

About four thousand years ago, when Chaldea was yet a great kingdom, one of the descendants of Shem left his native city of Ur, in Chaldea, and moved with his family into the desert to the west. His name was Te'-rah, and he made his home at Ha'-ran. There he died, and his son Abram came into possession of all his goods.

Abram became tired of life in the desert. He had heard of a fertile land farther west, nearer the great sea.

Once he heard a voice speaking to him and telling him to leave Haran with his family and goods. The voice told him that he should have many descendants, and that his name should be changed to A'-bra-ham, which means "father of nations."

So Abraham began to lead a wandering life. He went westward into Ca'-naan, as the country between Babylonia and Phœnicia was then called. This country was the home of wandering tribes, who lived in tents and moved from place to place to find grass for their cattle and sheep.

Abraham's family and servants soon became such a tribe. They were called Hebrews, a word meaning "from the other side," because they came from the other side of the Euphrates River. For a long time he lived at Shec'-hem, on the west of the

river Jordan. Once, in a time of famine, he went into Egypt to live. He soon became very rich in flocks and herds.

At last he died, and his son, Isaac, became chief of the Hebrews. When Isaac died, his son, Jacob, became the head of the tribe. Jacob had twelve sons. Joseph was the youngest, and his father loved him so much that the older brothers became jealous. Once, when Joseph was sent to them with a message, they seized him and sold him to a company of traveling merchants. The merchants took him to Egypt and sold him to Pot'-i-phar, the chief servant of the king. Joseph was so honest and faithful that he became the chief servant of Pharaoh, the Egyptian king.

When Jacob had become old another terrible famine came into the land of Canaan. He sent his sons into Egypt to buy food. They were brought to Joseph, and he knew his brothers, although they did not know him.

After a time Joseph brought his father, his brothers, and their families into Egypt to live—seventy-two persons in all. He gave them homes in Goshen, a fertile region north of the Red Sea.

THE HEBREWS LEAVE EGYPT

For many years the Hebrews continued to live in the land of Goshen; but at last the King of Egypt began to treat them as slaves and oppressed

them in many ways. In order that they might not become too numerous, he caused all the male children to be killed. Of course, this order was not carried out. One of the little ones that escaped was adopted by the king's daughter and grew up as a prince in the king's court. His name was Moses, and he afterwards led the children of Israel out of Egypt into the wilderness, where they remained wandering back and forth for forty years.

After the death of Moses, Joshua became the leader of the people. They invaded the land of Canaan, took possession of it, and divided it among the twelve tribes. For 200 years, the tribes were governed by judges; but at last, so many enemies appeared and the people became so rebellious, that a king was chosen to rule over them.

The first of the Hebrew kings was Saul. He was a brave soldier and defended the country against its enemies, but he disobeyed the commands of God, and the prophet, Samuel, was commanded to choose a new king.

The new king was David, who became the greatest of the kings of the Hebrew people. He conquered their enemies, and established his capital at Jerusalem. He built many cities and traded with the Phœnicians, who lived along the Mediterranean Sea. He collected vast quantities of gold, silver, and cedar wood to build a great temple at Jerusalem. His son, Solomon, who succeeded him,

built the temple, which was one of the most beautiful buildings in the world.

After the death of King Solomon, the land was divided into two kingdoms. This made the people weaker, and they fell a prey to the kings of Assyria and Babylonia. Finally, in the days of the Romans, the Hebrew kingdom was utterly destroyed, and the country became a Roman province.

IX. MEDIA AND PERSIA

In the highlands east of the Ti′-gris River lived two nations, the Medes and the Persians. They were of the Aryan branch of the white race, and had come from the region of Bac′-tri-a, along the Oxus River. We have read of a Median princess who became the queen of Nebuchadnezzar, and of a Persian king who took the Bab′-y-lon-i-an kingdom under Bel-shaz′zar.

The Medes at first ruled over the Persians, but when Cy′-rus became King of Persia he conquered the Medes and founded the Persian Empire, the greatest nation that had yet appeared in the world.

The first great king of the Medes was Cy-ax′-a-res. We have read in the story of As-syr′-i-a how he joined with Nebuchadnezzar and destroyed Nin′-e-veh and its last king, Sar-da-na-pa′-lus. It is said that Sardanapalus heaped all his possessions together into a great heap, and when the Medes and Babylonians burst into his city he set fire to it and died in the flames.

As-ty′-a-ges, the son of Cyaxares, was the next King of Media.

CYRUS THE GREAT

The Greek traveler and historian, He-rod′-o-tus, tells the story of how Cyrus became king.

Astyages had dreamed that his daughter, Man-da'-ne, would bring trouble to his kingdom, so he married her to a Persian chief, Cam-by'-ses, and sent her out of his country, hoping thus to avoid any trouble she might cause him. When her son Cyrus was born, Astyages dreamed again that the child would one day become King of Media instead of him. He consulted his wise men, and they advised him to kill Cyrus. He invited his daughter to bring the child to his court. He then sent for Har'-pa-gus, one of his chief nobles, and gave him the baby in a basket, ordering him to put it to death and bury it.

But Harpagus, fearing to bring trouble upon himself, called in one of the king's herdsmen, to whom he gave the child. He told the man what the king had commanded, and directed him to expose the child upon the mountains. "After it is dead," said Harpagus, "send for me, and I will send one of my trusted servants to see the body, that I may be sure the king's will has been carried out."

The herdsman took the little Cyrus to his home, and told the story to his wife. It happened that her own baby had just died, so she put the dead child in the basket, and brought up Cyrus as her own son.

When Cyrus was ten years old he was one day playing with the other boys of the village a game

which they called " choosing a king." One of their number was made king. The king would then choose his officers and give them various duties to perform. On the day that Cyrus was chosen, one of the boys, who was the son of a nobleman of the court, refused to obey the orders of the cowherd's son. Whereupon Cyrus, in true Persian fashion, had him tied up and beaten with rods. The nobleman complained to King Astyages of the treatment his son had received, and the cowherd and his supposed son were summoned. Astyages recognized the royal boy, and compelled the herdsman to tell the whole story.

When he asked his wise men what he should do with Cyrus, they told him that when the boys made Cyrus king his dream had been fulfilled, and that there was no further danger. So Astyages sent him back to his parents in Persia.

But the king was terribly enraged at Harpagus, who had failed to carry out his commands. In his anger, he actually seized a young son of Harpagus and cruelly killed him. The king then told Harpagus what he had done.

" Whatever the king does is well," said Harpagus; but in his heart he began planning revenge.

The Persians had long been weary of the rule of Media, and when Cyrus had grown to manhood it seemed a good time to rebel. Harpagus now saw a good chance to get revenge upon King Asty-

ages for the murder of his son. He sent a secret message to Cyrus, urging him to gather his soldiers and attack Media. "The army of Astyages," he said, "will desert to your side." Astyages heard that Cyrus was raising men, and sent an invitation to visit him at Ec-bat'-a-na, his capital city. "Tell him," said Cyrus to the king's messenger, "that I will be there when he is ready to receive me."

Astyages did not suspect Harpagus, and had put him in command of his army. When Cyrus advanced into Media, Harpagus deserted with his men and joined the Persians. Astyages was made prisoner, and Cyrus became the king of the Medes and Persians.

DARIUS

The next great king was Da-ri'-us. He was the first king of a new family. That no one should ever be in doubt as to his race, he had this inscription cut on his tomb: "Darius, the great king, the king of kings; the king of all inhabited countries; the king of the great earth far and near; the son of Hys-tas'-pes, a Persian, the son of a Persian; an Aryan, of Aryan descent."

Darius made peace everywhere. Then he built great roads throughout his empire, all leading to Susa, his capital. He coined new money for the empire. At Be-his-tun', in Persia, he made smooth the face of a lofty rock, and had carved upon it an

account of all his deeds, in three languages, in the old picture-writing of Chaldea. It has been the chief means of helping us to learn this strange language.

Having secured peace within his empire, by putting down a number of small rebellions, Darius then set out to conquer new lands. There were still two countries where the Persian armies had not reached —India on the east and Greece on the west. The king was especially angry with the Greeks, for when he sent envoys there to demand earth and water as a sign of submission, the A-the'-ni-ans and Spar'-tans threw his messengers into wells head foremost, and bade them " help themselves to earth and water."

The army which he sent into India was victorious, and the whole northwestern part of that country was added to Persian rule. The story of his attacks upon Greece, and of his son, Xerxes, will be told in the chapter on Greece.

The religion of the Persians was the worship of one god, whom they called Or'-mazd. They believed also in a bad spirit, whom they called Ah'-riman. After a time new religion teachers, called Magi, appeared, who taught the worship of the Sun, or of fire. The descendants of the fire-worshipers are found today in India, and are known as Parsees'. Zo-ro-as'-ter was the great prophet, or religious teacher, of the Persians. He lived in

Bac-tri-a before the race emigrated to Persia. His book of religion is called the "Zend-Aves'-ta," and still exists. Deceit of every kind was hateful to the Persians, and contrary to their religion. He-rod'-o-tus says they taught their boys three things: "to ride, to shoot with the bow, and to speak the truth."

X. GREECE

GREECE consists of the most southern peninsula of Europe. It is a small country, but in early times it was divided into twenty-four little states, each one managing its own affairs.

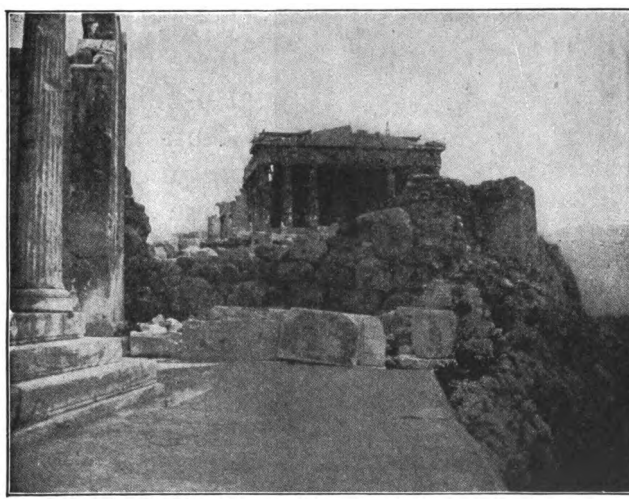
The coast line is very ragged, with many inlets and bays. This made it easy for ships to sail to any part of the country. Then there were hundreds of little islands, which stretched away across the sea to the shore of Asia. You will see why it was that the Greeks soon became the most famous sailors in the world. They became the rivals of the Phœ-ni′-cians, and, in the end, took their place as the leading merchant people of the world.

In the early days the Greek states had kings; but the people finally put down their kings, and carried on the governments themselves. The Greeks, like the Medes and Persians, were of the Aryan branch of the white race. In early times, of which we know but little, they had wandered westward along the northern shore of the Black Sea into Greece. The name Greek was not used by them. They called themselves Hel-le′-nes, and their country Hel′-las. These words come from the name Hel′-len, the ancestor from whom all the Greeks were thought to be descended.

We are very uncertain as to just what happened in Greece before 776 B. C. At that time writing began; but the Greeks had lived in their country

Early Greece.

at least a thousand years before. All that we know of this early period is found in the poems of Homer and He′-si-od, who recited their poems about one hundred years before the first records were made.



A Wall Built by the Early Inhabitants of Greece.

Hesiod tells about the creation of the world and the birth of the gods, and Homer tells of the great deeds of the early heroes.

THE GODS OF GREECE

Hesiod tells us that first in order of time came Cha′-os, or Confusion. Out of Chaos came Heaven and Earth. The children of Heaven and Earth

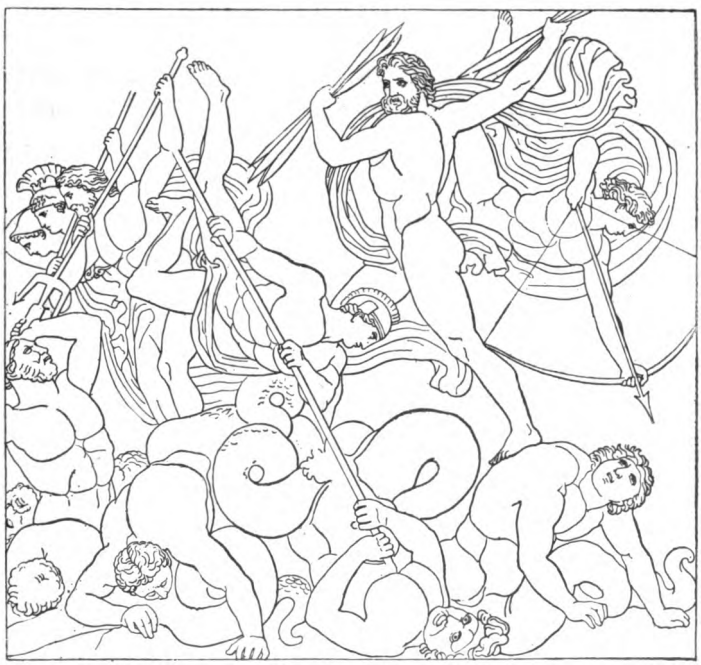
were the Titans, or giants, the Cy′-clops, and the Cent-i-ma′-nes, or hundred-handed beings. Cro′-nos, a Titan, married Rhe′a. Their children were Hes′-ti-a, De-me′-ter, He′-re, and three sons, Ha′-des, Po-sei′-don, and Zeus. We are better acquainted with these deities under their Latin names—Ves′-ta, Ce′-res, Ju′-no, Plu′-to, Nep′-tune, and Ju′-pi-ter.

Ulysses Bending His Bow.

Jupiter and his brothers engaged in a war against their father. A desperate struggle, lasting ten years, followed, in which all the gods, goddesses, and Titans took part. Jupiter and his followers occupied Mount O-lym′-pus, while Cronos and his Titans stood on Mount Oth′-rys. Crags and

mountains were hurled back and forth. The noise and thunder of the battle caused the distant ocean to boil, and all nature was in confusion.

Finally, Jupiter, aided by his thunder and light-



Wars of the Gods and Titans.

ning, conquered. These terrible weapons were furnished him by the Cyclops (round-eyed), whom he had released from their gloomy prison, Tar′-tarus, under the earth, where Cronos had imprisoned them. Cronos and his Titans were then thrust

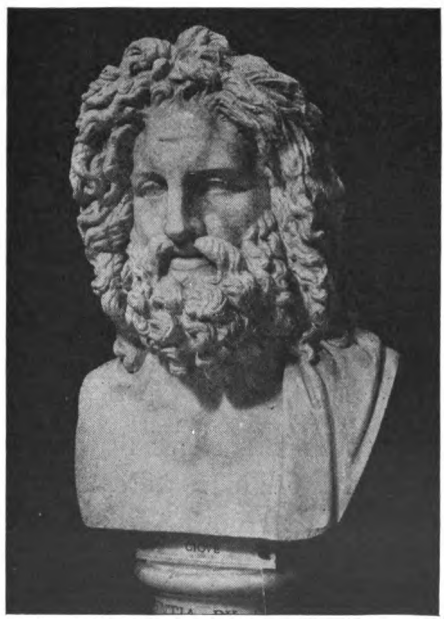
down there instead, to remain forever. Neptune built a great wall of brass around them, and the hundred-handed giants were placed on guard in front of the entrance.

Jupiter had many wives. A-pol'-lo and Diana were his children. Minerva, the goddess of wisdom, sprang full-grown from his brain. He married Ma'-ia, the daughter of At-las, and their son was Mer-cu-ry. His last and permanent wife was Juno, and their children were Mars, the god of war, and Vul-can, the divine mechanic who made armor and weapons for the gods and heroes. Ve'-nus, the goddess of love, sprang from the foam of the sea near the island of Cyth'-e-ra.

Thus we have the twelve great gods and goddesses who lived on Mount Olympus and ruled the world. Besides these twelve there were many other divinities of less importance, such as the Muses, the Fates, the Graces, the Dry'-ads of the woods, and the nymphs of the streams and fountains. Then came the Har'-pies, the Gor'-gons, the three-headed dog Cer'-be-rus, the Hy'-dra, the Cen'-taurs, the Sphinx, the winged-horse Peg'-a-sus, and a hundred others. Death, Strife, Sleep, Law, and similar objects, were often looked upon as divine persons.

The deeds of the heroes are the first things we read of in the story of Greece. For this reason we call the early times "the heroic age." Every city

and village had its hero, whose deeds were told in song and story. Some heroes became so famous that their renown spread throughout Hellas. Such were Ja'-son, Her'-cu-les, A-chil'-les, The'seus, and Ulysses. Then there were great adventures in



Jupiter.

which many heroes took part. The most noted of these were the Ar-go-nau'-tic Ex-pe-di-tion in search of the golden fleece, The Trojan War, The Seven against Thebes, and the Cal-y-do'-ni-an Hunt. These stories were told over and over in

old Greek poems. Ulysses, or Odysseus, is the hero of the famous "Odyssey" of Homer.

After the return of the Greeks the Heroic Age of Greece came to an end. Instead of myths we find history. The Greeks had already received the alphabet from the Phœnicians, and they began to make a record of the leading events in each state.

LEAGUES, ORACLES, AND GAMES

In the days of the heroes it was believed that the gods and goddesses came down to earth and talked with men. But in later times it was thought that they chose certain places where they spoke through a priestess.

Such places were called " oracles," and the message which the gods gave was also called an " oracle."

The god Apollo was especially the one who revealed the future. There were about twenty of his oracles scattered through Greece, and a smaller number of those of Jupiter.

When one wished to ask a question of an oracle, a gift had to be made for the support of the temple. The priestess would then listen to the question, and after several days of fasting and ceremony she would write the answer.

The oracle of Apollo at Del'-phi was the most noted in all Greece. There a temple was built over a cleft in the rock, through which a gas arose out

of the earth. The priestess sat on a stone over this cleft and breathed the gas. It was then that the god was thought to tell her how to answer the questioner.

The Greeks had the greatest respect for the oracles. After a time there was much money stored in the temples, made up of the gifts which had been brought by those who came to inquire of the oracles.

As it was necessary to protect these treasures, the cities in the neighborhood of an oracle formed unions to keep the oracle free and to protect the temple. The most important of these unions was that of Delphi. Men chosen from each state in this league formed a council, and important questions were decided by them. Often they could stop wars.

In case of a war they would not allow any town in the union to be destroyed, or the running water cut off. They built good roads leading to the temple, and protected all those who traveled thereon. Thus the oracles and unions were a means of keeping the cities friendly to one another, and of uniting them against enemies.

Another important thing in Greek life was the Sacred Games. The Greeks thought that the souls of the dead were pleased by the same things that they had enjoyed in life. So games were held, such as boxing, leaping, running, and wrestling,

near the tombs of their heroes. After a time these games were held in the honor of the gods.

The most important of the Sacred Games were those held at O-lym′-pi-a, every four years, in honor of Jupiter. There was a splendid temple at Olympia, and the statue within it, called the Olympian Jupiter, was one of the wonders of the world.

The first games were held in 776 B.C.; the second in 772 B.C. This period of four years was called an O-lym′-pi-ad. The Greeks reckoned time by Olympiads. They would tell you, for example, that Co-rœ′-bus won the foot-race in the *first* year of the *first* Olympiad.

Greeks from every part of the world attended the Sacred Games. During the games no war or military expedition could be begun. The victors in the sports received the highest honors and rich rewards from their native cities. The reward given in the field was a simple wreath of laurel, or olive, twined about the head.

After a time it was the custom for poets and historians to bring their best writings to read at the games. A kind of fair was also held, where merchants sold or exchanged their goods. All this made the Greeks more friendly one to another, and prevented many quarrels.

Besides those at Olympia, Sacred Games were held at Delphi, in honor of Apollo; at Cor′-inth, in honor of Nep′-tune; and at Ne-me′-a, in honor of Jupiter.

ATHENS AND SPARTA, AND THEIR LAWGIVERS

After the return of the Greeks from the Trojan War there was a great deal of confusion in Greece. This was caused by many people changing their homes.

There were four branches of the Greeks: the Do′-ri-ans, I-o′-ni-ans, Æ-o′-li-ans, and A-chæ′-ans. The Dorians moved south into the Pel-o-pon-ne′-sus, or Mo-re′-a, as we now call it, and drove out the Achæans, who lived there. The Achæans in turn crowded out the Æolians to the north.

The result of all this was that many Greeks of all races crossed over to Asia and established colonies along the shores of the Aegean Sea. It took a long time for the country to become quiet again. When the confusion was over, we find that two cities had become more powerful than the rest—Sparta, in southern Greece, and Athens, in central Greece. These two cities established a kind of leadership over the others, and afterwards became rivals for the first place.

The noble families became jealous of the kings, and drove them out. They then governed the cities themselves. When a few people have control, we call the government an ol′-i-gar-chy.

Next, we find the common people rising up against the nobles. Some brave man would become

their leader. They would then put down the nobles. To do this, an army had to be raised. The crafty leader would get control of the army, and after the nobles were driven out he would set himself up as chief ruler. Such a ruler the Greeks called a ty′-rant. This meant one who ruled without authority, but not a bad ruler, for a tyrant might be a good man.

One of the most noted tyrants was Pi-sis′-tratus of Athens. One day he came running into the market-place with a number of wounds upon his body, which he had made himself.

" See," he cried to the people, " how the nobles have treated me, because I have been your friend! "

The people at once gave him a guard of fifty men. He soon gathered a much larger force, seized the A-crop′-o-lis, or hill, where there was a strong fort, and made himself master of the city. Pisistratus ruled Athens for thirty-three years. He made the city beautiful with parks and fine buildings. He gathered a large library and gave it to the people, and collected and published for the first time the poems of Homer.

Another tyrant who was a friend to education was Per-i-an′-der of Corinth. The Greeks thought so well of him that they counted him among their seven wisest men.

The Greeks were too fond of liberty to submit very long to the rule of the tyrants. They were

soon put down, and free governments established. Athens and other Ionian cities had dem-o-crat'-ic governments—that is, the people ruled. Sparta and the other Dorian cities were ruled by a few of the nobles.

In times of strife and trouble it usually happens that some wise man appears who makes good laws or plans a new kind of government. Ma'-nu in India, Me'-nes in Egypt, and Moses, the leader of the Hebrews, were such lawgivers.

The lawgiver who planned the government of Sparta was Ly-cur'-gus. Before undertaking his great work in Sparta, he is said to have traveled in India and Egypt, studying the laws of those countries. He went to Crete to learn about the laws of Mi'-nos, the first king and lawgiver of that island. He then came home and made the laws of Sparta.

When his work was done, he went to consult the oracle at Delphi. He made the people promise to obey all his laws until he should return. In answer to his questions about the welfare of Sparta, the oracle told him that his country would "prosper as long as she should obey his laws."

Lycurgus sent this answer to his countrymen, and then went far away into a strange country, and died an exile. No one knew what became of him, but the Spartans always honored his memory with temples and with festivals.

In Sparta there were two kings, each to keep watch of the other. Laws were made by an assembly of all the men over thirty years of age. There was at first a senate of twenty-eight men to conduct the government, but later all the power was given to five men called eph'-ors, or overseers.

The object of Lycurgus's laws was to make a race of warriors. The Spartans trained the body by athletic exercises. The boys practiced the use of weapons until they became very expert. But reading, writing, and oratory were despised. They had martial music, for that gave the soldiers courage. The children were taken from their parents at the age of seven and brought up by the government. From that time until the age of sixty they never returned to their homes, except for a visit. All ate at the public tables. The food was of the simplest kind, but no complaints were ever heard. An Athenian who once dined with them said he saw why the Spartans were not afraid of death. "For anyone," he said, "would prefer death to living on such food as this."

The Spartans built no walls or defenses for their city. A traveler once asked the Spartan king, "Where are your walls?"

"These are our walls," the king replied as he pointed to his soldiers.

Athens was just the opposite of Sparta. There

the body was trained, but only that the mind might be made better.

The people ruled in Athens, and there were no kings. The last Athenian king was Co'-drus, who gave his life for his country, in this way: The Dorians had invaded the land, and the oracle said that "if the king should die the country would be safe." Codrus went out with only one companion, and attacked the enemy. He was soon killed.

His successor was called simply ar'-chon, or ruler, for the Athenians said that "no one was worthy to be called king after Codrus."

After a time a strife arose between the nobles and the people, and Dra'-co was appointed to prepare new laws.

These laws were so severe that it was said they were "written in blood, not ink." Draco said, "The smallest offenses deserve death, and I know of no severer punishment for the great ones."

The people soon murmured against Draco's laws, and So'-lon, another of the "seven wise men," was chosen to make new laws. His laws were noted for their mildness.

Under the laws of Draco a man could be sold into slavery for debt. Solon did away with this. He gave all power to the assembly of all the people, in which every man had the right to speak. This assembly selected the nine archons, and a senate of four hundred.

After the tyrants had been driven out, another lawgiver, named Clis'-the-nes, arose. He divided all the people of At'-ti-ca into ten tribes, and increased the number of the senate to five hundred.

Clisthenes also introduced the practice of os'-tra-cism. This was a way of getting rid of a troublesome man by exiling him for ten years. It was so called from the word *ostrakon,* which means a shell. If six thousand persons handed in a man's name written on a shell, that man had to leave the country.

Under this good government Athens soon became the strongest state in Greece. Such progress did she make that the Spartans became jealous of her, and tried to change her government and set up one like their own.

But Sparta failed. Her armies were twice defeated, and Athens became stronger than ever.

GREECE AND PERSIA

When Darius was trying to subdue the revolt of his Greek cities in Asia, the Athenians had sent soldiers to help their countrymen. During this revolt, Sardis, the old capital of Lydia, was taken and burned by the Greeks. Darius was so angry at their insolence that he had one of his servants repeat to him every day the words "Master, remember the Athenians."

The time had now come, 500 B.C., when he was to attempt to punish them.

His first attempt to invade Greece failed, on account of a terrible storm, which wrecked his fleet and compelled the army to retreat. But ten years later he came again, with one hundred and twenty thousand men and six hundred ships. The Persian army landed at Mar'-a-thon, a broad plain on the coast of Attica, near Athens.

The Athenians had sent to several of the Greek cities for aid, but only Pla-tæ'-a responded, with a thousand men. The Spartans were delayed on account of a religious festival, and came too late for the battle.

Mil-ti'-a-des, the Athenian general, drew up his ten thousand men on the hills back of Marathon, facing a Persian army ten times as large, arranged near the seashore. Back of them, along the shore, lay their ships.

Singing their war hymn, the long, thin line of Greeks came running down the hill, and fiercely attacked the Persians as they were crowded together in masses. The Persians were too astonished and frightened to fight long, and throwing away their spears, they ran to the ships.

The Greeks followed, but the Persians fought desperately, and lost only ten ships.

The Greeks lost one hundred and ninety-two men; but sixty-four hundred of the enemy lay dead

on the field. A swift herald was sent to Athens with the news of the victory.

Before the battle was over, the flash of a bright shield on the top of a hill near Athens, twenty miles away, caught the eye of Miltiades. It was a signal from some treacherous Greek to the Persian commanders to sail to Athens and destroy the city while its defenders were away. But Miltiades under-

Greek Warriors.

stood the signal, and he at once marched his army toward Athens.

When the Persians came sailing to Athens the next morning they saw the very men who had defeated them on the previous day. They had no mind to try the mettle of such men any further; they gave up the war and returned to Asia.

When Darius heard of the defeat at Marathon,

he at once began to gather men, ships, and supplies. He would attack Greece with so large a force that failure should be impossible.

While he was still making preparations he died, and his son Xerx'-es came to the throne. Xerxes continued the work of his father, and for eight years all Asia was busy making ready to destroy Greece. Men were gathered from every part of the empire, from India to the African deserts.

Storehouses along the line of march were filled with grain. A great bridge of boats was built across the Hellespont, so that the army might march as if on dry ground. A canal was cut around Mount Athos, the dangerous promontory where his former fleet had been wrecked.

At last everything was ready. The fleet and army met at Sardis. For seven days and nights the Persian host streamed over the bridge. Xerxes's bodyguard, the "ten thousand immortals," in holiday dress, led the van. Behind them came the king, drawn by eight milk-white horses in the chariot of the sun.

On the plain of Do-ris'-cus the vast host was counted. A wall was built around ten thousand men drawn up as closely together as they could stand. This space was filled one hundred and seventy times, making the number of the army one million seven hundred thousand men.

The fleet carried a half million more. Adding to these numbers the servants and slaves who accompanied the army, it is probable that the whole host numbered over five millions of men.

The Greeks were kept informed of the doings of the Persians, and they were preparing to meet them. The two leaders at Athens were The-mis'-to-cles and Ar-is-ti'-des. Both loved their country. Themistocles was the abler man, but Aristides was so famed for honesty that he received the surname The Just. Aristides wished to strengthen the army, but Themistocles thought it better to build up the fleet. The strife between them became so violent that the city decided to ostracize one of them. When the shells cast into the urn were counted, it was found that there were six thousand bearing the name of Aristides. He therefore went into exile.

A story is told of Aristides that he was once stopped along the road by a rough countryman, who asked him, not knowing who he was, to write the name Aristides upon a shell. "And what harm has Aristides done you, that you wish to banish him?" he asked. "He has done me no harm," said the man; "I do not even know him, but I am tired of hearing him called 'The Just.'"

Themistocles, left in power, made the Athenian fleet the strongest in Greece. A congress of all the Greek cities was held at Corinth the year before

Xerxes crossed the Hellespont. But some of them had been bribed by the Persians; some were jealous of Athens, some of Sparta, who was to have chief command, and only fifteen united against the enemy.

The road which Xerxes was following along the coast of Greece is interrupted at one point by a narrow pass called Ther-mop′-y-læ, or the Hot Gates, from the hot springs that break out at the foot of the cliffs. Here the Greeks had stationed the Spartan king Le-on′-i-das, with three hundred of his own men and six thousand allies from different states. The main body of the Greeks were celebrating the Sacred Games.

Leonidas was expected to hold the pass till the games were over, when reënforcements would be sent. Xerxes waited a few days for the Greeks to retreat, not dreaming that so small a number would dare to resist. But when the Spartan king Dem-a-ra′-tus, who had been driven from his own country and had joined the Persians, told Xerxes that the Spartans would surely fight, the king sent a messenger to Leonidas ordering him to give up his arms. The reply of the Spartan was, "Come and take them!"

For two days the Persians stormed the pass. The wall of their dead along the Spartan front grew steadily larger. The "immortals" attacked again and again, with no better success. Xerxes,

from his throne on a high cliff overlooking the pass, three times leaped up in anger and astonishment at their failure.

At length a treacherous Greek pointed out to Xerxes a mountain path by which he could gain the rear of the Spartans. When Leonidas saw the danger he allowed his allies to retreat. All but seven hundred Thespians retired. The laws of Sparta forbade retreat or surrender, and the little band, surrounded by the Persian host, fought and died to the last man.

Above their graves in after years a marble shaft was placed, with the following inscription:

> Go tell the Spartans, thou who passest by,
> That here obedient to her laws we lie.

Athens now lay open to the invaders. The oracle had said, "When everything else in Attica is taken, you shall find shelter behind your wooden walls." This was thought to mean the ships. So the town was left, and the women and children sent to a place of safety. The soldiers were all placed upon the ships in the bay of Sal'-a-mis. Here, too, were the fleets of other cities, nearly four hundred ships in all.

They were attacked by a Persian force of seven hundred and fifty ships. King Xerxes himself witnessed the battle.

A king sat on the rocky brow
That looks o'er sea-born Salamis;
And ships by thousands lay below,
And men in nations—all were his.

He counted them at break of day,
And when the sun set, where were they?

Two hundred Persian ships were destroyed, and the rest fled. The terrified Xerxes hastened back to Asia before his bridge should be destroyed. He left a fleet and an army under Mar-do'-ni-us to continue the war. But in the following year his army was defeated at Platæa by the Spartan general Pau-sa'-ni-as, and his fleet was destroyed at Myc'-a-le, in Asia Minor, where it had been drawn up on shore to escape the Greeks. The Persians never invaded Greece again.

WARS AMONG THE GREEK STATES

The close of the Persian War left Themistocles the foremost man in Athens, and Athens the foremost city in Greece. The people speedily built up their homes, which the Persians had burned. They enlarged their city, and built a wall around it seven miles in extent.

The Spartans sent messengers to persuade them not to build the wall. "For," said they, "if the Persians take your city again they may remain in it, and it will be hard to drive them out."

What the Spartans really feared was that Athens would become stronger than they. The Athenians said they would send men to talk the matter over with them. They sent Themistocles ahead, but the other men were not to start till the walls were built high enough to defy the Spartans, if they should try to stop the work.

In the meantime Themistocles managed to keep the Spartans quiet. When they would wait no longer for his friends, he ordered them to send to Athens to inquire the cause of the delay. Secretly he sent word to detain the Spartan messengers in Athens.

In this way time enough was gained to build the wall so high that it could be defended. The Athenians also built walls, four miles long and sixty feet high, running from the town down to the harbor. They increased their fleet by adding to it twenty vessels each year. After a few years they felt safe. If they should be attacked from the land, the high walls would protect them; while their strong fleet could supply them with food.

Aristides the Just had returned from exile in time to fight the Persians at Salamis. He now did another work which made Athens the strongest power in the world. He formed all the island cities, and some of the cities in northern Greece, into a great union called the Con-fed'-er-a-cy of De'-los. This league was to defend Greece against

the Persians. All the cities were taxed to build up a fleet, which Athens kept for herself.

Soon she became so powerful in her navy that Ci'-mon, the son of Miltiades, was sent to drive the Persians out of the Greek cities in Asia. He was very successful, and the rich spoils that he brought home were used to beautify the city. Public buildings were erected, and walks and parks were laid out.

One of these parks, called the Academy, was a favorite resort of the Athenians, and was noted as the place where the wise men and philosophers, like Soc'-ra-tes and Plato, met to talk with their pupils.

Cimon's very generosity at last brought about his disgrace and exile. A great earthquake had destroyed a large part of the city of Sparta. In the confusion, their slaves, called he'-lots, took up arms against their masters. The Spartans were not able to conquer the slaves, who were more in number than they, and called on Athens for help.

The advice of Per'-i-cles, the greatest man in Athens next to Cimon, was not to send aid.

But Cimon said, "Athens and Sparta are the two legs of Greece; do not let one of them be lamed."

So the Athenians decided to return good for evil, and sent Cimon with an army to help Sparta. But when he arrived there the Spartans did not trust him, fearing that he would take sides with the

helots. They therefore sent him back to Athens. This so angered the people that they drove Cimon into exile, and Pericles became the chief statesman in Athens.

Pericles made some changes in the government which gave the people more power. He said that the poorest man ought to take part in the government as well as the richest. He therefore introduced the method of filling the public offices by lot, so that every citizen had an equal chance. Before his time all public officials had served without pay, but to enable the poor man to take part in the government, he introduced the system of paying salaries to those who gave their time to the work of the State. He also had allowances made to the poorer citizens so that they might attend the performances in the theater and the religious festivals.

Themistocles had been exiled for taking bribes, but Pericles carried out his plan for strengthening the navy. He built many ships and equipped them in the best possible manner, for he saw that if the Greeks were to be the strongest nation they must rule the sea. Once he said to the people: "There is no king or nation in the world which can at this moment withstand the navy which you can put out to sea."

It was Pericles who built the splendid temples and gateways which you may still see crowning the

A-crop′-o-lis at Athens. He built the Par′-thenon, the ruins of which still remain, and the splendid approaches to the Acropolis. He adorned the streets and public places with statues of gods and heroes. There were so many of them that it was said " One met more statues than men in the streets of Athens." Pericles encouraged artists and sculptors to perform their best work. It was during his time that the great sculptor Phid-i-as, who designed the Parthenon, lived, and that the famous dramas of Eu-rip′-i-des, Soph′-o-cles, and other poets, were written and performed in the theaters of Athens.

Pericles was the most distinguished statesman and political leader of Greece. Though rich and of noble birth he was the friend and leader of the people, and insisted that all were entitled to equal rights and privileges in the states. One reason for his great success was his power as a speaker. Some of his public addresses are preserved and may be read in the history of Greece written by Thu-cyd′-i-des. The period of 28 years, from 459 to 481 B. C. is called the " Age of Pericles; " during this period Athens had more famous men than the whole world ever produced in the same length of time.

During the time of Pericles, all the Greek cities were either joined to Sparta or Athens. These two cities had never been very friendly, and soon a great war arose between them which had the most

Italy and Neighboring Countries.

terrible results for Athens, and weakened the whole of Greece.

Athens had interfered with some Dorian colonies on the coast of Macedonia, and Sparta declared war. When the Spartans invaded Attica all the Athenians gathered behind their walls in Athens. Here a terrible disease broke out, and one-fourth of the fighting men died. Among them was the great statesman Pericles. At his death he said that he had so lived "that no Athenian need ever put on mourning through act of his."

The leader in the later part of this war was a brilliant young man named Al-ci-bi'-a-des. Though he was reckless and wicked, he won the love of the Athenian people, and could get them to vote for any of his measures.

He persuaded the people to send out a large army and fleet, with himself as commander, to attack the Dorian city of Syr'-a-cuse, in Sicily. "Then," he said, "we will conquer Africa and unite all the armies with our own. With such a force we can afterwards crush Sparta at one blow." This seemed easy, but the forty thousand men who sailed away from Athens to Sicily never returned. They were defeated, and perished miserably.

Those that were not killed were sold as slaves. Alcibiades was called home to answer to a charge of destroying some statues of the gods in Athens; but he deserted to Sparta, and advised them to send

an army and their best general to Sicily. This was done, and helped to destroy the Athenians.

The Athenians raised another fleet and army, but they were finally defeated by the Spartan general Ly-san'-der at Æ-gos-pot'-a-mus, on the Hellespont. The Athenians had lost sixty thousand men and nearly all their ships. Sparta then compelled them to pull down all their walls and forts that defended the harbors, and allowed them to keep only twelve ships of war.

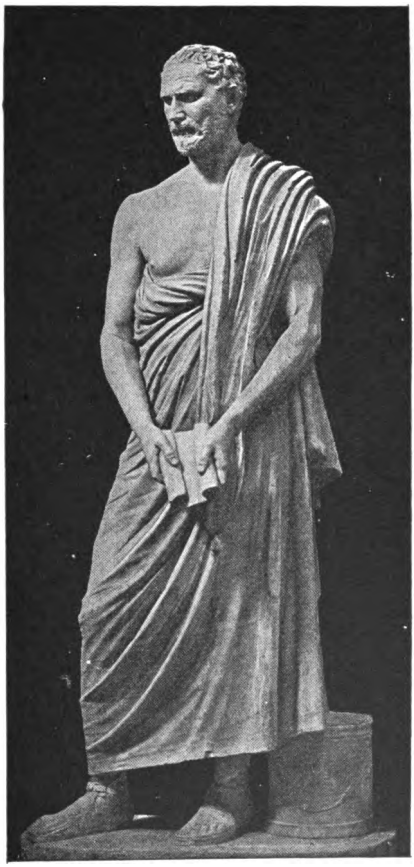
For thirty years Sparta was the strongest nation in Greece. Then the army of Thebes, commanded by E-pam-i-non'-das and Pe-lop'-i-das, vanquished her in the battles of Leuc'-tra and Manti-ne'-a.

For a few years Thebes held the first place. Then a mighty power arose in Macedonia under Philip, and in 338 B.C., by the battle of Chær-one'-a, he became the ruler of Greece.

For many years Philip had been planning to get control of affairs in Greece, and now something happened that gave him a chance to do it. The Pho'-cians had robbed the temple of Apollo at Delphi. When the other Greek cities found that they were not strong enough to punish them, they called on Philip for aid. This he gladly gave, and was made a member of the union.

There was one man at Athens who saw that Philip would soon attack them. This was the ora-

tor De-mos'-the-nes. He made twelve speeches to the Athenians, urging them to fight Philip before he should take away their liberties. But the people had grown careless and idle, and did not heed what he said. And when at last the Thebans and Athenians did try to drive Philip out, he was too strong for them.



Demosthenes.

Though Athens had ceased to be strong in war, she became more than ever the leader in education, in philosophy, in art and science. It was during the time that Sparta ruled that Soc'-ra-tes, the greatest of Greek teachers and philosophers, lived in Athens. His father was a sculptor, and Socrates had begun

to learn the same art, when he was obliged to lay down the chisel and take up spear and shield to fight Sparta.

After the war he became a teacher. He had no school, and charged nothing for instruction. His pupils were those whom he met on the street or in the shops and parks. He neglected his home, and did not provide well for his children. It is no wonder that his wife Xan-thip'-pe scolded him. Once she threw a pitcher of water over him. "I am not surprised," said Socrates, "that it has begun to rain, for Xanthippe has been thundering for a long time."

Socrates did not believe in the gods that the Greeks worshiped, and the charge of impiety was brought against him. He was also accused of misleading the young men by his teaching. For these things he was sentenced to drink poison. His last days were spent in prison. His friends were allowed to visit him, and his chief pupil, Plato, has given us an account of his death.

One of his pupils asked, "In what way shall we bury you, Socrates?"

"Just as you please," he replied; "if you can catch me and I do not escape you. I cannot persuade Cri'-to," he said to the others, "that when I have drunk the poison I shall no longer remain with you, but shall depart to some happy state of the blessed. You cannot bury Socrates, but you

may bury my body in any way agreeable to our laws."

Soon after this he drank the poison that the jailer brought, and lay down. He soon felt himself growing cold, but death came so easily that he said to Crito, "We owe a sacrifice to the god of medicine; pay it, and do not neglect it."

"This was the end of our friend," says Plato, "the best man of all his time, and the most just and wise."

ALEXANDER THE GREAT

Socrates's famous pupil Plato had a still more famous pupil, Ar-is-tot'-le, of the city of Sta-gi'-ra, in Macedonia. He became the teacher of Alexander, the son of Philip of Macedonia.

Aristotle was the greatest thinker and writer of ancient times, and no man has ever lived since who was wiser than he. For two thousand years his books were studied by all those who wished to have the best education.

His pupil, Alexander, liked much better to read the poems of Homer than to listen to the instruction of Aristotle. He loved those books because they told of war and heroes. When he saw his father conquering one city after another, he cried out, "Alas, there will be nothing left for me to do!" He was fond of athletic sports, and was a fine horseman. He succeeded in training a war horse called

Bu-ceph'-a-lus, that had been given to his father, and which was so fierce that no man could be found to ride him.

Alexander was twenty years old when he became King of Macedonia. He soon found plenty of work to do. The Greek cities and the wild tribes on the north all revolted at once; and because so young a king had come to the throne, it seemed a good time to get back their liberty. But in two years he had crushed all his enemies.

The city of Thebes revolted the second time, and Alexander appeared suddenly with an army and leveled the city with the ground, leaving only the house of the poet Pindar. He put six hundred of the people to death and sold the rest as slaves.

It was the ambition of Alexander to conquer the world. The Persian empire was still the chief power in Asia, and it was this empire that he set out to conquer in 334 B.C.

He crossed the Hellespont with thirty-five thousand men. A third Darius was now ruling in Persia. On the banks of the river Gra-ni'-cus he met a Persian army and defeated it. With his own hand Alexander slew two Persian nobles. He sent three hundred suits of armor, gathered from the battle field, as an offering to the goddess Mi-ner'-va at Athens.

The chief means by which Philip and Alexander won their battles was the phalanx. This was a body

of men sixteen deep and a thousand in line, making sixteen thousand in all. They were armed with pikes or spears so long that the spears of the first five lines reached out in front of the phalanx. This body moved in a mass, and nothing could withstand it on level ground. When the phalanx struck the Persian army it plowed a road through it like some great machine.

Alexander marched on toward Persia. Passing through the city of Gor'-di-um, he visited the temple of Jupiter. Here he heard this story: A peasant named Gordius was once chosen king of that country. In gratitude he had placed his wagon and the yoke for the oxen as an offering in the temple. The yoke was fastened to the pole by a rope tied in a very intricate knot. The oracle had said that " whoever could untie the knot would be the master of all Asia."

When the knot was shown to Alexander he drew his sword and cut it. This was thought to be the meaning of the oracle. From this story we have received the expression " cutting the Gordian knot," meaning a quick way out of a difficulty.

By the following year Darius had raised a force of six hundred thousand men, and he advanced to attack Alexander. The two armies met on the narrow plain of Is'-sus, near the Mediterranean Sea. At the first attack of the Macedonian cavalry the Persians broke and fled. A vast number of the

fugitives were killed, and the tent of Darius, his wife and children, and a large amount of money, fell into the hands of the Greeks.

From Issus, Alexander marched southward into Phœnicia and Palestine. The city of Tyre alone held out against him, and refused to allow him to enter. Tyre stood upon an island half a mile from the mainland. As Alexander had no ships, he built a solid road of timbers and earth through the sea to the island. Even then he could not break down the wall which surrounded the city. He then went among the towns he had conquered and gathered a fleet of two hundred ships. He surrounded Tyre and attacked it on all sides at once.

The Greeks at last broke through the walls and took the city. Eight thousand men were killed, and the rest of the people were sold as slaves. This siege of Tyre took nine months, and is considered to be the most difficult task that Alexander accomplished.

The conqueror next marched to Egypt. The Egyptians had been ruled harshly by Persia, and were only too glad to change masters. Here Alexander founded, at the western mouth of the Nile, a city which has become the most important in Egypt. He marked out the streets with his own hand, and named it after himself, Alexandria. But he also did a very foolish thing in Egypt. He went to the temple of Jupiter in the desert, where

there was a noted oracle. He had the priests of the temple say that he was not the son of Philip, but the son of the god Jupiter, and that he was destined to conquer the world.

After leaving Egypt Alexander again set out in pursuit of Darius, who was raising an army to meet him. The final battle took place at Ar-be'-la, where the Persians were so badly defeated and scattered that they could not be united. The different nations composing their great army went to their homes, and Darius fled away with only a small bodyguard.

He was afterwards killed in Bactria by his own nobles, who hoped by putting an end to the king to stop the pursuit of Alexander. The Greeks then took possession of the chief cities of Asia. Susa, Babylon, and Per-sep'-o-lis, with immense treasures, fell into their hands.

In Bactria Alexander met a beautiful princess, Roxana, and was so charmed with her that he made her his queen. He next crossed the Hindu Kush Mountains into India. Along the upper waters of the Indus River he found and conquered a rich country ruled by a king named Porus.

Alexander soon afterwards returned to Babylon, which he intended to make the capital of his vast empire. Here he was taken sick with a fever, of which he died at the age of thirty-two years.

His empire was divided among his generals.

Ptol'-e-my received Egypt and the coast of the Mediterranean Sea; Cas-san'-der took Macedonia; Ly-sim'-a-chus, Asia Minor and Thrace; while to Se-leu'-cus fell the greater part of Asia. Only the kingdom of Ptolemy lasted very long, and all of them fell, one after another, into the hands of the Romans.

The wars of Alexander had spread the Greek language and learning throughout Asia. It made the two continents that had been so long at war better acquainted, and henceforth they lived in peace.

But a nation in the West, the Romans, had grown powerful, and began to move eastward, as Alexander had done, conquering all nations and making them a part of their own empire.

XI. ROME

THE story of Rome, like that of Athens, is the story of a single city. This city grew so strong that it conquered country after country, until, like Alexander, it ruled the known world.

The founding of Rome was a matter of little importance at the time, for no one could then have foreseen the destiny in store for the "Eternal City," as it is now called, after more than twenty-six and a half centuries. We have only legendary stories of the early life of the city. These have been told in the writings of poets and historians until they are known over all the world, being written in books of all languages.

The stories of early Rome, however much they may have been exaggerated in retelling, for many generations before they were first written, are interesting as showing the old Roman love for truth, heroism, and virtue in all its forms; for they deal chiefly with men and women of high character and noble lives, according to the standard of those rude times.

EARLY KINGS

The Roman historian Livy tells us that after Troy was burned by the Greeks, a Trojan prince, Ae-ne'-as, escaped with the remnant of his people, to Italy.

There they were kindly received by King La-ti'-nus, who gave Aeneas his daughter La-vin'-i-a in marriage.

The Trojans built first the city of La-vin'-i-um, and afterward, Alba Longa, where their kings ruled for many years.

The last of the Trojan kings was Sil'-vi-us Pro'-cas, who had two sons, Nu'-mi-tor and A-mu'-li-us. Amulius, the younger, seized the crown, which rightfully belonged to Numitor.

But Numitor had a son and daughter who might make trouble for the unlawful king. The son he put to death, and the daughter, whose name was Rhea Silvia, he compelled to become a Vestal virgin. The Vestal virgins were girls chosen to take care of the temple of the goddess Vesta and to keep the sacred fire burning. They took a vow not to marry, and were buried alive if they did. But Silvia fell in love with Mars, the god of war, who came to her as a handsome young man and married her. By and by she had twin sons, Rom'-u-lus and Re'-mus.

When Amulius heard of this he seized her and put her to death, according to the custom. He put the two babies in a basket and threw it into the river Tiber. The basket washed ashore, and the two children were found by a mother wolf, who took care of them as if they were her own cubs. A

woodpecker also, according to the Roman story, brought them food. At length a good shepherd, Faus'-tu-lus, found the twins, took them to his house, and brought them up as his own children.

ROMULUS AND REMUS

When Romulus and Remus found out that they were the sons of Rhea Silvia, and how Amulius had murdered their mother, they attacked and slew him in his palace, and made their old grandfather, Numitor, king.

After a time Romulus and Remus were led by signs to found a city of their own on the bank of the river where their lives had been so wonderfully saved. So they went away from Alba Longa with their friends and followers, and laid out a new city.

But a quarrel arose between the two brothers about a name for it, each claiming the honor, and Romulus, by accident, killed his brother. And so Romulus became the founder and king of the new city, and named it Rome. This was in the year 753 B.C. The Romans made a wall about the city to protect their homes.

There were several hills in Rome, and on one of these, the Palatine Hill, Romulus built a fort to guard the city. Around this fort were built the first houses. In after years the city was made larger, and included seven hills within the walls.

After a time, another people called Sabines, joined the Romans and then the Lu'-ce-res came from Etruria, north of the Tiber.

The Roman people were now made up of three tribes; the Ram'-nes, or Romans of Romulus; the Ti'-ti-es, or Sabines, and the Luceres. These three tribes were the nobles, or pa-tri'-cians. But there was another class of people, called ple-be'-ians. They were the workmen, mechanics, and servants of the patricians. None of them had anything to do with the government, and they could not fight in the army.

From the patricians Romulus chose two hundred men called senators, or old men. There was also an assembly made of the heads of families, or men capable of bearing arms. This was called the Co-mi'-tia Cu-ri-a'-ta.

The Senate made laws and carried on the government, but they always had to have the consent of the assembly of fighting men. In case of war each tribe sent one thousand men on foot and one hundred horsemen. The assembled army of thirty-three hundred men was called the Legion.

After making this form of government for his people, Romulus suddenly disappeared. A story tells us that he was carried off to heaven by his father, Mars, in the midst of a thunderstorm. There he became one of the gods and was worshiped under the name Qui-ri'-nus. The Roman people

were often called Qui-ri'-tes, or Men of the Spear.

The next king was Nu'-ma Pom-pil'-i-us, a Sabine. He told the Romans just how and when they should worship the gods.

He appointed four pon'-tiffs, or priests, and a chief priest called Pon'-ti-fex Max'-i-mus. These priests had charge of the worship of all the gods, and settled all cases of dispute. Then there was a priest of Jupiter, one to Quirinus, and four Vestal virgins.

Numa appointed also four men, called au'-gurs, whose business it was to find out the will of the gods. This was done in various ways, such as watching the flight of birds, and by inspecting the entrails of the animals sacrificed. Numa is said also to have divided the year into twelve months, and to have appointed certain days as holidays, when no business might be done.

TUL'-LUS HOS-TIL'-I-US

Soon after the death of the good King Numa the assembly chose Tullus Hostilius as his successor. The chief event in the reign of Tullus was a war with the old city of Alba, in which the Albans were defeated.

They were forced to come to Rome to live, and they added to the numbers and strength of the city. Tullus also built a house in front of the Palatine

Hill, where for centuries the Senate held its meetings.

AN′-CUS MAR′-TI-US

The next king was Ancus Martius, a Sabine. He built the first prison in Rome and the first bridge over the Tiber. He also appointed a number of men called heralds, whose duty it was to conduct public business with foreign nations. They declared war by going to the hostile country and hurling a spear over the boundary.

TAR′-QUIN

Before the time of Tarquin, the next king, all the power at Rome was in the hands of the two older tribes, the Ramnes and the Tities. But Tarquin added one hundred new senators from the Etruscan tribe, the Luceres. He also wanted to make three new tribes from the common people, or plebeians, many of whom had become rich, and Tarquin saw that they would soon demand a share in the government.

Tarquin is best known for his great public works. He planned the fo′-rum, or public meeting place, and built shops along two sides of it. Between the Palatine and Av′-en-tine hills he laid out the Circus Maximus, a great race course for the celebration of the Roman games.

His greatest work was the Clo-a′-ca Maxima, or

great sewer, which led off the stagnant waters that gathered in some low, swampy ground within the city. So well was this sewer built that it is still used in Rome. It is so large that a boat can sail through it, and the joining of the arched stones is so exact that a knife cannot be thrust between them.

After reigning thirty-eight years Tarquin was murdered by two countrymen, who were urged on by the sons of Ancus Martius. They planned to seize the throne, but they were outwitted by Tanaquil, the wife of Tarquin, who caused Servius Tullius, an Etruscan, to put on the royal robe and declare himself king.

Though he was not lawfully chosen, Servius proved to be the wisest and best of all the Roman kings.

SER′-VI-US TUL′-LI-US

Servius carried out the plans of Tarquin to give all the people a share in the government. He divided the whole people into five great classes, according to their property.

Each class was divided into companies, called *centuries.* There were in all one hundred and ninety-three centuries.

When all the centuries met in the Field of Mars to attend to public business, they were called the Co-mi′-ti-a Cen-tu-ri-a′-ta, or the meeting of the

centuries. This assembly gradually took the place of the older Comitia Curiata, which was made up of patricians only.

The greater number of the plebeians lived on farms outside the city. Servius divided the land into twenty districts; afterwards thirty-five. The men from these districts, which were called tribes, met together to attend to business which concerned the plebeians alone. This assembly was called the Comitia Tri-bu'-ta, or meeting of the tribes.

TARQUIN THE PROUD

Tarquin the Proud was the last and worst of the seven Roman kings. He showed so much favor to his Etruscan friends that the Romans hated him.

Though he was an able ruler, and did much to improve the city, he was looked upon as a foreigner and a despot. A crime of almost incredible baseness, committed by a prince of his family, named Sextus, against a noble Roman household, led to the overthrow of the monarchy; and the very name of *king* (*rex* in Latin) became so odious that it was not assumed even by the great Roman emperors of a later date.

A very singular story of Tarquin the Proud tells how the Romans came to possess their sacred books.

While he was building a temple to Jupiter, a mysterious woman came to him and offered to sell him nine books at a huge price. He refused to buy, and the woman went away and destroyed three of the books. She then came again, and offered him the remaining six at the same price. Tarquin again refused. The woman then destroyed three more books, and then came again, offering the three that were left at the original price.

By this time Tarquin was curious as to what the books contained, and he asked the augur about them.

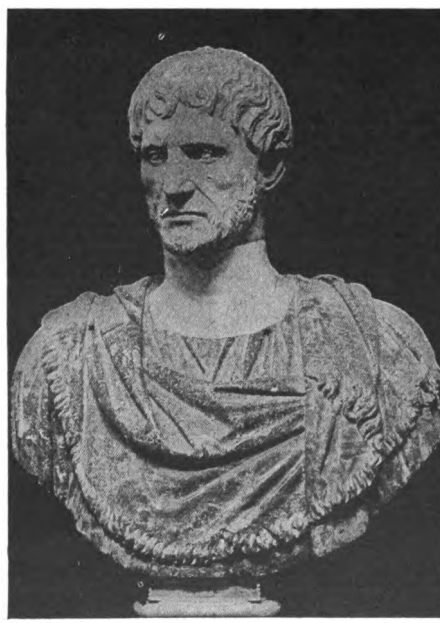
The augur said that the woman was a prophetess, or sibyl, and that the books contained prophecies about Rome. The king bought the three books, and put two men in charge of them. The books were kept in a stone chest in a cellar under the temple, and were always consulted when any danger threatened the city. They were called the Sib′-yl-line Books.

This temple had been begun by the elder Tarquin. His workmen, in digging the foundation, had come across a human head. This the augur said was a sign that Rome would become the capital, or head city, of the world.

After this that part of Rome where the temple stood was called the Cap′-i-to-line Hill, and the temple was the Capitol, or meeting place, of the Senate.

A few years later, on account of his wicked deeds, the people voted to banish Tarquin and to do away with the office of king.

Then the assembly of the centuries elected two men, called consuls, to carry on the government.



Junius Brutus, the First Consul.

Brutus and Collatinus were chosen as the first consuls; but Collatinus himself being of the Tarquin family, resigned, and Publius Va-le′-ri-us was chosen in his place.

Tarquin prevailed on the Etruscan people to bring war on the Romans. In the battle that followed, Brutus and Aruns, the king's son, met. Both were on horseback, and with leveled spears they rode straight at each other. Both fell dead, pierced through their breasts. The Etruscans fled soon after.

Tarquin next obtained the help of Lars Por'-se-na, the King of Clusium. They came to Rome so suddenly with an army that the Romans had no time to muster their soldiers. Valerius decided to destroy the bridge, as the only way of keeping the enemy out of the city. But the foe had to be held back while workmen with axes and levers cut down the bridge. Horatius Co'-cles was the first to volunteer. Nearly everybody at some time of life hears the story of "Horatius at the Bridge." This is told in stirring verse in one of Lord Macaulay's "Lays of Ancient Rome," much as it was told, probably, in old Latin songs of the people. Perhaps the Roman writers, when they first wrote the history of their great city, gathered much of the earlier narratives from old, unwritten songs.

Hew down the bridge, Sir Consul,
With all the speed ye may;
I with two more to help me
Will hold the foe in play.

In yon straight path a thousand
May well be stopped by three;
Now who will stand on either hand
And hold the bridge with me?

Spu'-ri-us Lar'-tius and Ti'-tus Her-min'-i-us ran to him quickly, and the three crossed to the Etruscan end of the bridge.

Could three men keep back an army? Yes; the roadway was so narrow that only three men could walk abreast on it. Three Etruscans advanced to give battle, but the Romans killed them all. In the meantime the bridge began to crack and tremble. Horatius sent his two companions back, while he remained alone.

As the bridge fell he leaped into the river with all his armor on and swam safely to the other side. With shouts of joy they drew him from the water. The Senate voted him as much land as he could plow around in a day, and his statue was placed in a public square, with the story of his heroic deed engraved upon it.

The Romans tried in various ways to kill Tarquin. Once a noble youth named Ca'-ius Mu'-cius went to his camp to stab him. It happened that the king's secretary was paying out money to the soldiers. Mucius, thinking that this was the king, struck him dead.

The Roman was at once seized and dragged before Tarquin, who ordered him to confess the plot

or be burned to death. Mucius stretched out his right hand and held it in an altar-fire that was burning in the room until it was nearly burned off.

" Do you think," he said, " that all your tortures can make a brave man tell his secret? "

The king was astonished at his courage and set him free. Then Mucius said:

" There are three hundred young Romans who have sworn to kill you. My lot came first, and I have failed; but some one will succeed."

In the next battle the Romans were badly defeated, but at the battle of Lake Regillus they were successful. After this the Latin and Etruscan cities refused to help Tarquin. His sons were all dead, and he was old, so he went to a Greek city in the south of Italy, where he died. Ever after his time the Romans hated the very name of king.

THE ROMAN REPUBLIC

PATRICIANS AND PLEBEIANS

THE many wars against Tarquin had been very hard on the poorer plebeians, who had to do the fighting and to pay the larger amount of the tax. Their farms were plundered, and they had to borrow money of the rich patricians to buy tools and cattle, and to pay the tax.

When the plebeians could not pay their debts, the patricians could beat them, sell them as slaves, and even put them to death. The only one who could protect them was the consul; but as the consuls were always patricians, there was no help or mercy from them.

One day an old man, a plebeian, dressed in rags, screaming and calling for help, rushed into the market-place. To the crowd that gathered around him he said:

"I was born free; I served my full time in the army in my youth, fought in twenty-eight battles, and have often received testimonials of bravery in the wars. But in the troublous times which came upon the city I was obliged to get into debt to pay taxes that were levied upon me, because my farm was laid waste and my property destroyed. Then, when I could not pay my debts, I was seized as a slave by my creditors, with my two sons. My mas-

ter laid hard tasks upon me, and when I refused to do them I was beaten with many stripes."

And then the poor old plebeian showed his breast seamed with the scars of battle, and his back covered with blood.

Once, when the Vol'-scians invaded Rome, the plebeians refused to fight until the patricians agreed not to put them in prison for debt any more. But when the war was over everything was as bad as before. Then the plebeians marched in a body out of the city to a hill a short distance from Rome, and resolved to build a new city for themselves.

The patricians could not have their best soldiers leave when there were so many enemies about, so they allowed two men to be chosen, to be called tribunes, who should have the power to forbid any law or any decision of a judge that was cruel or unjust to the plebeians.

This satisfied the plebeians, and they returned to Rome.

Another just cause for complaint on the part of the plebeians was that there were no *written* laws. No one but the patricians knew what the laws were. When a poor plebeian was brought before a patrician judge, you may imagine that the patrician would generally find that the law was not on the side of the plebeian.

At last it was decided to have the laws written.

Two men were sent to Athens to study the good laws made by Solon and Clisthenes. When they returned, ten more men were appointed, and these twelve wrote out the laws.

These laws were engraved on brass plates and set up in the forum, or market-place, where every Roman could see them. Every schoolboy was obliged to commit them to memory. These laws were the source of all future laws. They were like our Con-sti-tu'-tion. There are traces of them today in all the countries of Europe and America. Just as Greece gave us the best poetry and art, Rome gave us the best laws.

THE WARS IN ITALY

In the early days of Rome, Italy was occupied by many different races and tribes. Just north of the Tiber were the Etruscans, who, after the kings were driven from Rome, became enemies of that city. On the east were the Ae'-qui-ans and Sam'-nites, and on the south were the Volscians and Her-ni'-cians.

In the far north, in the valley of the river Po, lived the Gauls, a wild and savage race. With all of these nations Rome fought long and bitter wars. In the end she conquered all of them, and ruled over the entire peninsula from the Alps to the Mediterranean Sea.

THE PUNIC WARS

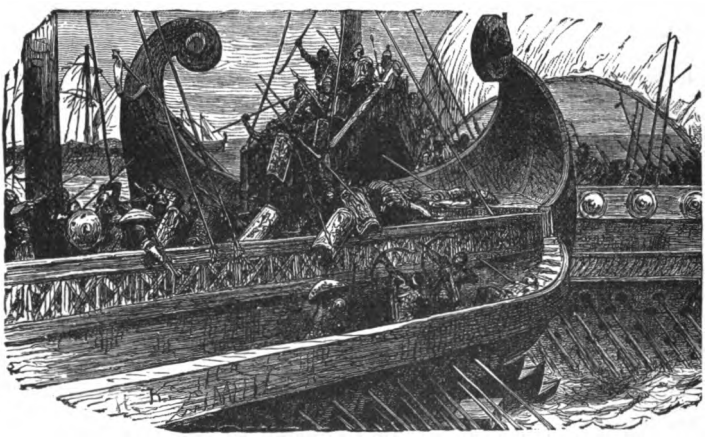
On the northern shore of Africa lay the city of Carthage. It has already been mentioned as a colony of Tyre. It was a great and flourishing city. It had a population of seven hundred thousand, and commerce had made it the richest city in the world. For many years there had been war between Carthage and the Greek city of Syracuse in Sicily. Rome then took part in this war. As Carthage had a strong navy it was necessary to build ships to fight it.

Up to that time the Romans had fought all their wars on land and had not needed ships. They took as a model a Carthaginian vessel that had been wrecked on their coast, and soon they had a fleet of one hundred and twenty ships. These ships were propelled by oars. The rowers sat on long benches, one above the other. The war vessels had five banks of oars, and could be moved very fast. There was a sharp beak in the prow of each ship, and the mode of fighting was to strike the hostile ship with this beak and sink it.

In the first battle the Romans lost. Then Duil'-i-us, the admiral, had a long bridge made to board the enemy. This bridge was fastened at one end to the deck of the vessel. The other end had a long iron spike on its under side, and was held up by ropes passing through the mast.

When a Roman ship came alongside the enemy it let fall the boarding-bridge. The spike held it to the deck of the enemy. Then the soldiers rushed over the bridge, and a hand-to-hand fight took place in which the Romans easily conquered.

For twenty-three years the war went on. At last the Romans won a great victory near the coast of Sicily, and Carthage was forced to make peace.



Roman Ship in Battle.

She gave Rome all her possessions in Sicily, and paid a large amount of money in addition.

There were three wars with Carthage. We call them the Punic wars, because the Latin name for Carthaginian was Pu'-ni-cus, a word which means the same as Phœnician. You will remember that the people of Tyre who settled at Carthage were Phœnicians.

The great general of Carthage in the second Punic war was Han'-ni-bal. He was one of the four generals of the world who are thought to be the greatest: Cæsar, Napoleon, Hannibal, and Alexander. His father, Hamilcar, had built up a strong empire in Spain. From that country they meant to attack Italy.

To traverse Spain, to cross the Pyrenees Mountains, then to go eastward and climb over the Alps, and thus to enter Italy at the north end and advance southward to Rome, was a plan astonishing in its boldness, and is one of the wonders of history.

In 219 B. C. Hannibal led an army across the Alps into northern Italy. There he was joined by the Gauls, who hated Rome. The Roman general Scip'-i-o had gone to Spain to attack Hannibal, and he was astonished to learn that the Carthaginian was on the march for Italy.

Hannibal's first victory at the river Tre'-bi-a showed his skill as a general. He sent his cavalry across the river to attack the Romans. After a short fight they pretended to run. The Roman general ordered his army to pursue. The Romans waded through the icy water and followed the retreating enemy. In a few moments they found themselves surrounded. Hannibal had concealed his men until the Romans were in the trap, then he attacked them and killed them all.

At Lake Tras-i-me'-nus Hannibal beat the

Romans again. At the battle of Cannæ, the bloodiest of all, the Romans lost forty thousand men.

Before the battle Hannibal and his officers rode to the top of a hill to see the field. One general, named Gisgo, said "The numbers of the Romans are wonderful."

"Yes," said Hannibal; "but there is one thing about them more wonderful than their numbers: in all that host there is not one man by the name of Gisgo." He meant that one man may be worth more than an army.

It is said that after the battle Hannibal gathered up a bushel of gold rings from the bodies of the dead patricians. He sent them to Carthage as a sign of his great victory.

Fabius was then the general chosen by Rome to oppose Hannibal. He received the name Cunctă'-tor, or Delayer, because he would not risk a battle, but tried to wear out his enemy by continual marching and by cutting off food and supplies.

Soon Hannibal's army became so thinned by disease and famine that he sent to Spain for more men.

He had left his brother Has'-dru-bal to command in Spain. The two Roman brothers, Publius and Gnæ-us Scip'-i-o, had been sent against him; the latter fell in battle. The younger, Publius Scipio, then succeeded to the command and

soon drove Hasdrubal out of Spain. Hasdrubal passed through Gaul, now called France, and into Italy to the aid of his brother. But he was met by Claudius Nero, and his whole army was destroyed.

One night a bloody head was thrown into Hannibal's camp, in southern Italy. It was that of Hasdrubal, his brother.

The Romans then sent Scipio into Africa with an army, and Hannibal had to follow him to defend Carthage. At Za'-ma he was defeated by the good generalship of Scipio. The second Punic war then came to an end. Spain was given to Rome, and Carthage was allowed to keep only twenty ships of war, and had to pay Rome $250,000 every year for fifty years. Scipio received the surname Af-ri-ca'-nus, on account of his victory in Africa.

Hannibal remained in Carthage and managed affairs so well that the city became strong again. Rome demanded that he be given up to them as a prisoner, but Hannibal fled from his native land to the court of An-ti'-o-chus, King of Syria, the successor of Se-leu'-cus, the general of Alexander. He became the adviser of Antiochus in his war against Rome, for the Romans made war on him for sheltering Hannibal. They defeated him at the battle of Mag-ne'-sia, and made him give up a large part of his empire.

Hannibal escaped, but at last he took poison to avoid being sent to Rome.

Macedonia and Greece were also conquered about this time, and added to the empire of Rome.

One man who became famous in these Eastern wars was Marcus Porcius Cato. He held the office of censor at Rome. It was his duty to appoint the senators, to keep a list of all the citizens and of their property, and to oversee the customs and morals of the people. If a senator did not behave well, Cato expelled him from the senate; and he put a tax on all those who wore jewels and had fine things. He said that the Romans spent too much money and lived too finely.

Once Cato was sent on public business to Carthage. He saw how rich and prosperous the city had grown, and feared that it might again become the rival of Rome. He advised his countrymen to destroy the city. Every speech he made in the senate after that closed with the words, " Carthage must be destroyed."

Rome soon picked a quarrel with Carthage. The poor Carthaginians tried to avoid war. They gave up to Rome all their weapons and implements of war, and surrendered three hundred young men as hostages. But when the Roman general Scipio told them that their city by the sea must be pulled down, and that they must go inland to live, they became furious with despair. They set to work to

make new arms and defenses. The women cut off their long hair to make bow-strings and gave up their jewels and other ornaments to aid in buying new weapons.

The Women of Carthage.

When the Roman army came Carthage was defended. Scipio blocked up the harbor and besieged it on every side. At last the Romans broke through the defenses and took the city. It was

burned to the ground and never rebuilt. Some of the ruins may still be seen.

Then Rome became the ruler of nearly all lands bordering on the Mediterranean Sea. Only Egypt, Syria, and some small states and barbarous tribes remained to be conquered.

LAND TROUBLES AND THE CIVIL WARS

In the early days of the Republic the people of Italy were mostly farmers, who worked their own land. But after the wars with Hannibal and the conquest of foreign countries, the small farmers disappeared, and the land was held in large estates by rich nobles. They cultivated it with slaves brought to Rome from conquered countries and the free laborers were crowded out, many becoming idle.

Two parties had grown up in Rome: one called the popular party, which favored the common people; another called the aristocratic party, which favored the nobles and the rich.

In order to get the votes of the idle crowd, it became the custom to make them gifts of food and money. After a time they began to depend on the government to support them without work.

The first attempts to cure this bad state of affairs were made by Tiberius and Caius Grac-chus, who are usually called the Gracchi.

Tiberius was chosen tribune, and had a law

passed by which the public lands, which were unlawfully held by rich nobles, were given to the poor. Farms of fifteen acres each were given to eighty thousand Romans.

This was a good law, because it gave the idle men at the capital a chance to work for their own living. But the nobles were so angry at Tiberius that a party of them set upon him in the street and beat him to death.

Ten years later Caius Gracchus took up his brother's office and work. He tried to take away the power of the Senate by putting in new members from the Knights, the second order of Roman citizens. But he, too, was killed by a mob led by the consul himself.

This struggle between the two political parties continued until the old Roman republic broke down, and a new empire ruled by one man was set up by Augustus Cæsar.

The next popular leader was Caius Marius, who was soon elected consul. A host of savages, called Cimbri and Teutones, were then threatening to invade Italy. Finally they did come, and Marius led his army against them.

In three great battles he slew so many of them, that in after years the farmers made fences with their bones.

When Marius returned to Rome a new war had broken out in Italy.

The cities outside of Rome were called the Allies. Their people did not have the same rights as the people in Rome. They could not vote or hold office, and they began a war to have themselves made Roman citizens. They were defeated, but only after they had obtained what they asked for.

In this war, called the Social War, a young patrician officer named Sulla won great success. He became the rival of Marius, and the wars of these two men for the next ten years took away the lives of thousands of innocent people.

POM-PEY

The next great name in Roman history is Gnæ'us Pompey, who received the surname Magnus, or The Great. He was sent to Spain to subdue Ser-to'-ri-us, the last great friend of Marius. He succeeded, but only after Sertorius had been assassinated by his own officer.

While Pompey was in Spain a dangerous uprising of the gladiators, under the lead of Spar'-tacus, took place in Rome. The gladiators were men who were trained to fight in the circus for the amusement of the people.

Spartacus gathered his men near Mount Vesuvius. So many discontented people, runaway slaves, and pirates joined him that he soon had an army of one hundred thousand men.

Early Europe and Northern Africa.

For two years they defied the Roman armies. Marcus Crassus, a rich senator, took command, and succeeded in scattering them. Pompey and Crassus were the most popular men at Rome, and were chosen consuls.

Pompey then began his war against the pirates in the eastern Mediterranean, and in a few months cleared the sea of them. He also finished the third war against Mithradates, and added Syria to the empire. He captured Jerusalem and stood within the Jewish temple. He looked about, and was astonished that there was not a single image of a god.

In the year 63 B.C. Marcus Tullius Cicero became consul. He loved the freedom of the republic, and many a time helped to save it from its enemies.

Cicero was the most famous orator of Rome. He was also the most polished and graceful writer. His speeches are read yet in every school where Latin is taught.

During his consulship a dissolute young noble, Catiline, gathered an army of discontented and vicious men. He intended to burn Rome and seize the government; but Cicero discovered the plot, and the leaders were seized and put to death. Catiline escaped to his army outside the city, but was defeated and killed.

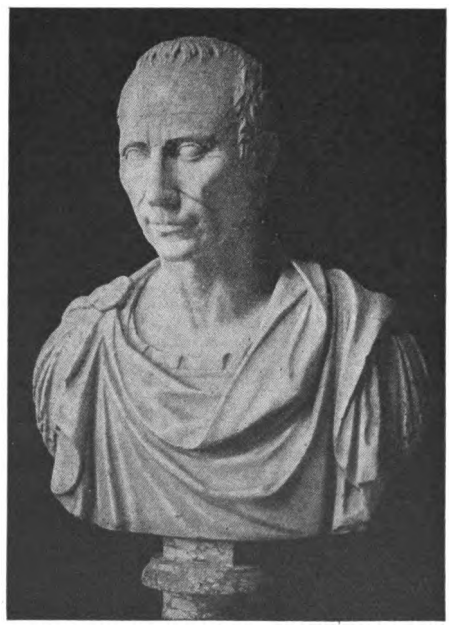
CÆSAR

A new man had arisen in Rome. This was Caius Julius Cæsar. He had held several offices; he had been pontifex maximus, had been a judge, and a governor of Spain. On his return to Italy he joined Crassus and Pompey to form the first tri-um'-vi-rate, or three-man government.

There had always been two consuls, but now there were to be three. When a consul's year of office was up, he was usually sent out to govern a province; he was then called "proconsul." Such an office was very profitable. The governor had to pay a certain amount of tax to the public treasury; but all he could get out of his province above that sum was his own. So it was easy for a proconsul to become rich.

Cæsar received the province of Gaul to govern for five years. When he received it only the southern part was under the power of Rome; but during the next four years Cæsar subdued the whole country from the Pyrenees Mountains to the English Channel and the Rhine. He twice invaded Britain to punish that people for assisting the Gauls against him. He drove back the German tribes who had crossed the Rhine into Gaul. He subdued a rebellion of all the Gallic tribes under Ver-cin-get'-o-rix. Cæsar made this chief a prisoner, and exhibited him in his triumphal procession at Rome.

Cæsar remained eight years in Gaul. He had made it into an orderly, well-governed province. The people soon learned the Latin language, as that was used in trade and in the schools which were established. There were sixty tribes, each with its



Julius Cæsar.

own language, but soon there was only one. To-day Gaul is called France, but the French language is in many ways like the Latin, the language of Cæsar.

During Cæsar's wars Crassus died, but Pom-

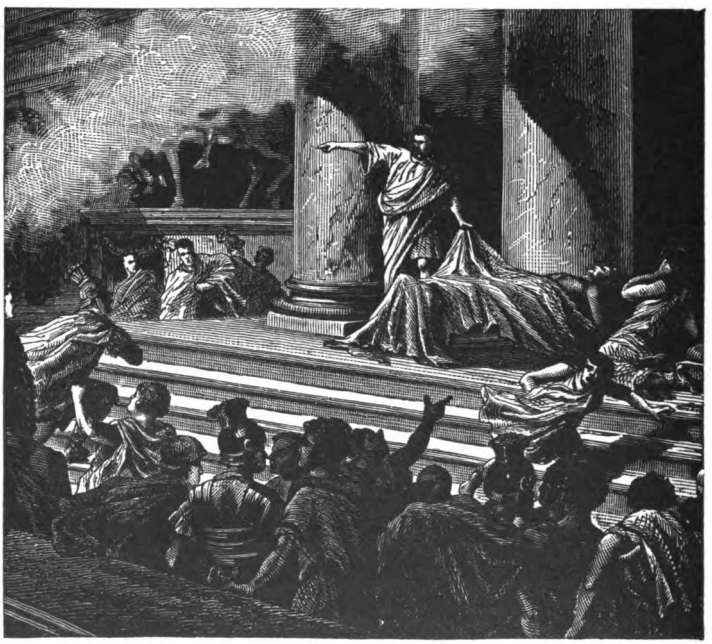
pey continued to rule Italy. He was jealous of Cæsar, and when the Senate ordered both of them to give up their commands, Pompey refused.

Cæsar did not think his life safe if he yielded to Pompey. He had his army drawn up on the banks of the river Rubicon, that separated his province from Italy. When he found that Pompey was determined to remain unlawfully in office, he exclaimed, "The die is cast!" and led his army into Italy. Pompey fled into Greece. Cæsar soon subdued Italy. He then led his army against Pompey, and defeated him at Phar'-sa-lus. Pompey fled to Egypt, where he was murdered. A last battle was won by Cæsar at Thap'-sa-cus, in Africa. Cato fell upon his sword at Utica, and the Roman republic died with him, for Julius Cæsar was then the ruler of the world.

But many Romans were jealous of Cæsar. Some loved the old republic, and when it was hinted that Cæsar desired to be made king, the old hatred of the name of king rose up.

Caius Cassius had been refused an office by Cæsar. He gathered a number of men about him, and they resolved to kill the tyrant, as they called Cæsar. Marcus Brutus and Decimus Brutus were among the conspirators. Mark Antony was a firm friend of Cæsar, and some of the plotters wanted to kill both at the same time; but Brutus objected to this.

One day the Senate met in a theater built by Pompey in the Field of Mars. While one of the conspirators presented a paper for Cæsar to read, Casca, from behind, struck him in the neck with his dagger. Then the others stabbed him, and,



Mark Antony at Cæsar's Funeral.

pierced with twenty-three wounds, Cæsar fell dead at the foot of Pompey's statue.

A public funeral was held for Cæsar, and Antony read his will, which gave all his wealth to the people. "This," said Antony, "was a Cæsar,

When comes there such another?" The people were so enraged that they drove the murderers from Rome. Antony and Oc-ta′-vi-us Cæsar seized the government. Octavius was Cæsar's nephew, but had been adopted as his son and heir. These two associated with them Lepidus, who was in command of the army, and thus formed the second triumvirate.

Cassius, Brutus, and their friends fled to Macedonia, where they mustered an army. But the triumvirate defeated them at the battle of Phi′-lip-pi, and both Brutus and Cassius committed suicide.

The three then divided the world among them. Lepidus was soon robbed of his share, and a contest arose between Octavius and Antony. Antony had married Octavia, the sister of Octavius, but he deserted her to marry Cle-o-pa′-tra, the beautiful Queen of Egypt. Angry at this insult, Octavius began war, and crushed Antony in a naval battle in the bay of Ac′-ti-um, on the west coast of Greece.

Thus Octavius became the emperor of the Roman world. The Senate recognized him as emperor, and gave him the title of Augustus. The temple of Janus was closed, for the civil wars were over, and the Roman empire began 27 B.C.

THE ROMAN EMPIRE

ALTHOUGH we call Augustus Emperor, he did not have that title. He was careful not to call himself king, or to behave in any way like one.

Julius Cæsar had been killed because it was thought he had wished to make himself king. Augustus was called prince, which then meant merely the chief citizen. He was made commander of the army, tribune, and judge, so that he had all the power that a king could have.

The assemblies of the people were done away with, but the Senate was kept up. The prince and the Senate governed the empire.

AR-MIN′-I-US

Augustus had already conquered part of Germany, but he wanted to take possession of another part, which lay between the Rhine and the Elbe rivers. This would give him a boundary for his empire which could be more easily defended. The Roman governor of Germany was Lu′-cius Va′-rus, a brave man and a good soldier; but he did not know what terrible fighters the wild German tribes were.

The chief of the Che-rus′-ci, a German tribe, was Arminius, or Hermann. He had been a soldier in the Roman army, but he decided to fight for

his people when he learned that the Romans were taking away their freedom or driving them from their houses.

When his warriors were ready, Hermann sent word to Varus that the Germans were going to revolt. As Varus was leading his army through the dark paths of the Teu'-to-berg forest, he was suddenly assailed on all sides by the fierce German warriors.

For three days the Romans struggled on, but they could not escape, and were slain to the last man.

When the terrible news reached Augustus he was so stricken with grief that for several days he did nothing but walk about, exclaiming, " O Varus, give me back my legions! "

A few years afterwards, Ger-man'-i-cus, another brave Roman general, took vengeance on the Germans, and brought back to Rome the flags and standards of Varus's army; but no attempt was made to keep the land. The Rhine and the Danube rivers were made the boundaries of the empire on the north. It was the first time the Romans had ever given up land that they had once occupied.

Augustus lived only five years after this misfortune, dying in 14 A.D. Thus he reigned from 27 B.C. to 14 A.D., forty-one years in all. You will notice that the Christian era began in his reign. The year of the birth of Christ should be called

the year 1; but an error of four years was made in fixing the time of His birth, so that we have to say now that He was born 4 B.C.

The reign of Augustus is often called the Augustan Age. It was a time when many poets,

Vergil Reading to His Friends.

historians, and philosophers lived. Vergil, Horace, and the historian, Livy, were friends of the Emperor. Much was done in art and building. Augustus so improved the capital that he said, "I found Rome brick, but I have left it marble."

Augustus was succeeded by his stepson Ti-be'-ri-us, a good soldier, who ruled well for fifteen years.

Then he grew gloomy and suspicious, and was afraid that he would be murdered. He put many to death who were unjustly accused of treason. At last he retired to private life, and put the government into the hands of his general, Se-ja'-nus. Sejanus plotted and was strangled in prison.

We pass over the reigns of many emperors who ruled Rome from 31 to 48 B. C. Vespasian was engaged in a war against Judea when he received notice of his election.

VESPASIAN AND TITUS

Leaving his son Titus to finish the war, he returned to Rome and took charge of the government.

For ten years peace and good government prevailed throughout the empire. Titus captured the famous Jewish capital after a six-months' siege. The Jews defended it with great bravery, but it was taken and burned to the ground. The gold and silver vessels used in the services of the temple were brought to Rome.

A grand triumph was given to Titus, and a splendid arch was built in memory of his victory. Carved in relief upon the arch one may still see the trumpets and vessels brought from Jerusalem, and the seven-branched candlestick which stood in the Holy of Holies, or inner temple.

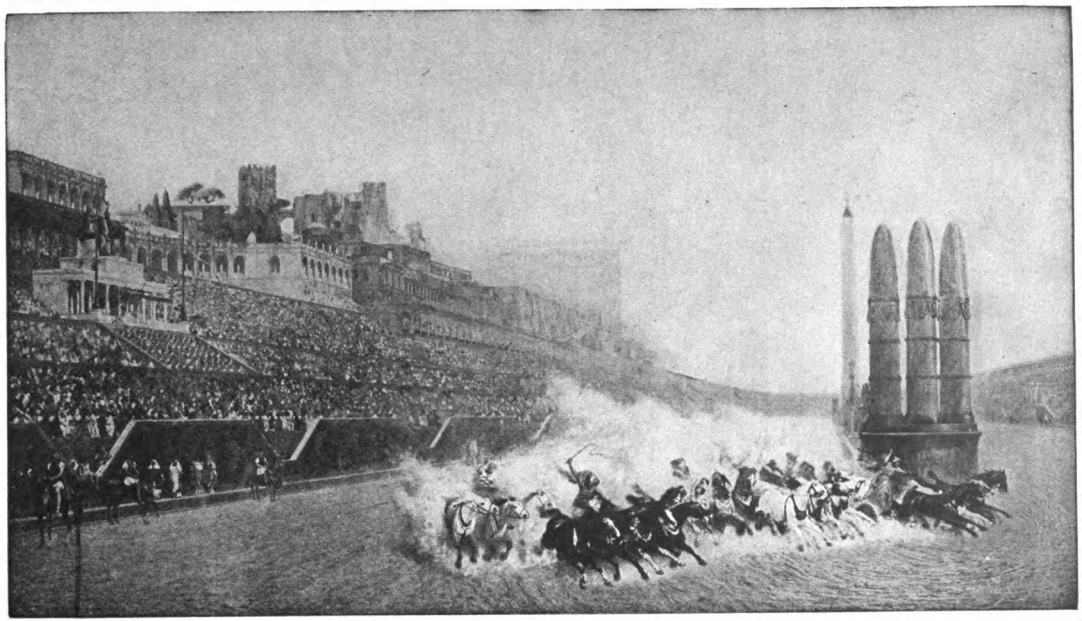
Vespasian and his son Titus built the most

famous building that still remains to remind us of the grandeur of Rome. This was the Col-os-se'-um, or Fla'-vi-an Am-phi-the'-a-ter, so called from the family name of the builders. It could accommodate eighty thousand people, and was used for the amusements which the Roman emperors gave the people. When it was dedicated, or first opened, it is said that five thousand wild beasts were killed in the arena by the trained gladiators. Then there was chariot racing and an exhibition of naval warfare, for the great arena could be turned into a lake large enough for ships to sail on.

POM-PE'-I-I AND HER-CU-LA'-NE-UM

But the most wonderful event in the reign of Titus was one with which he had nothing to do. The *old* Romans thought that a great giant had been buried under Mount Vesuvius, and that when he grew tired and turned over the mountain would thunder and the lightning and smoke would dart out of its summit. But for many centuries the giant had lain still. The sloping sides of the mountain were covered with green fields and vineyards, dotted here and there with the country places of the rich Romans. Two fine and well-built cities, Pompeii and Herculaneum, had grown up near the Bay of Naples.

But in the year 79, in the reign of Titus,



Chariot Racing in the Amphitheater.

without any warning the whole top of the mountain blew off, and great showers of stones and ashes rained down upon the surrounding country. Streams of melted rock ran down the mountain side, burning and destroying the homes of rich and poor, while poisonous gases suffocated those who had escaped the stones and lava. The two cities were buried so deep that for centuries all trace of them was lost.

In 1713, while some workmen were digging a well in Naples, they came to a paved street. Further search showed that a whole buried city had been discovered. Many of the houses and temples of Pompeii have been uncovered, and we are able to see just how the old Romans lived. A prison was found, and the skeleton of a Roman sentinel in armor, still standing on guard, tells of the stern discipline enforced in the days of Rome.

Titus had a kindly and generous disposition, although he had been a stern commander in time of war. Once, when at evening he could not recall some good action done, he exclaimed, "I have lost a day!"

We may learn this excellent precept from him: "Do not let a day pass without doing some good thing."

Do-mi'-tian, the brother of Titus, succeeded him; but he was just as bad as Titus had been good.

Then came the five good emperors: Ner'-va,

Destruction of Herculaneum and Pompeii.

Tra'-jan, Ha'-dri-an, An-to-ni'-nus, and Mar'-cus Au-re'-lius.

All of these emperors persecuted the Christians, who were regarded as a mischievous sect because they taught that all the gods of Rome were false, and that the God they worshiped was the only true God.

Hadrian is noted for the wall which he built in Britain to defend the colony against the wild tribes on the north.

In the reign of Marcus Aurelius the German tribe of the Mar'-co-man'-ni invaded the empire, and it was all the armies could do to keep back these fierce fighters.

DIOCLETIAN AND CONSTANTINE

We pass over the reigns of twenty or more emperors, who are of little interest to us. But in the year 284 A.D. a great ruler, Di-o-cle'-tian, came to the throne. He saw that the empire was too large to be ruled by one man, and wisely divided it into two, the Eastern Empire and the Western Empire.

He chose Max-im'-i-an to rule over the western half, with his capital at Milan, in northern Italy. Diocletian ruled the eastern half, and had his capital at Nic-o-me'-di-a.

Each emperor chose an assistant, who was called

a Cæsar. It was the duty of the Cæsar to look out for the distant parts of the empire, and see that

The Vision of Constantine.

the taxes were collected and order kept. In case the emperor died, the Cæsar was to become the next

emperor. In this way disputes about the succession to the throne would be avoided.

The plan of Diocletian was not followed after his death. The man he had made Cæsar, Constan'-ti-us, succeeded him. But when Constantius died the soldiers chose his son Constantine to be the next emperor of the West. A series of bloody civil wars followed. There were six who claimed the throne, but Constantine crushed them all, and became the sole emperor of the West in 306. He was given the surname The Great.

The most important thing to remember about Constantine is that he made Christianity the religion of the empire. He was led to do this by a strange vision that came to him in the midst of his wars. He was standing among his officers one day in the field, when suddenly the sky was lighted up by a cross of fire. Below the cross he saw the words in Greek, " By this sign conquer."

That very night he dreamed that Christ stood before him in shining garments bearing a cross, and said:

" If you make this your standard I will lead you to victory."

Constantine at once declared himself a Christian. He had his banner made in the shape of a cross with the name of Christ inscribed upon it.

The persecution of Christians then ceased, and the temples of the heathen gods were changed into

Christian churches. A later emperor, named Julian, tried to bring back the old religion, but his attempt failed. Missionaries were sent out, and the provinces were converted to the religion of Christ.

Constantine then determined to found a new capital which should be more conveniently situated. He chose the city then called By-zan'-ti-um, on the Bos'-po-rus. He enlarged and rebuilt it, naming it Con-stan-ti-no'-ple, or the City of Constantine.

He commenced building the church of St. Sophia, which became the most splendid Christian temple in the world at that time.

In 325 a meeting of all the bishops of the Church was held at Ni-cae'-a. They drew up the Nicene Creed, which contains the doctrine that all Christians believe.

Soon after the death of Constantine the empire was again divided into eastern and western divisions. Va'-lens ruled the Eastern Empire, at Constantinople, and Val-en-tin'-i-an the Western, at Milan.

At this time the powerful tribe of the Goths had their empire north of the Danube and along the Black Sea. They were attacked by the Huns, a Tartar tribe, who were moving westward.

These Huns were the most terrible savages that ever invaded Europe. They were filthy in their habits, and their short, thick bodies and small, fierce eyes were repulsive to look upon. They rode

small, strong horses, and seldom dismounted even to sleep. The Goths fled before them across the Danube, and Valens gave them the province of Mœ′-si-a to live in. They afterwards attacked and killed Valens and defeated his army in the battle of A-dri-an-op′-o-lis.

ALARIC THE GOTH

The Western emperor Gra′-tian checked the Goths and enlisted many of them in his army. His general, The-o-do′-si-us, became the last great ruler of the whole Roman Empire. At his death he again divided it between his two sons, Ar-ca′-di-us and Ho-no′-ri-us; the latter ruled the West. His general, Stil′-i-cho, was the most noted man of the time. The Vis′-i-goths (Western Goths) had again gathered under their king, Al′-a-ric. They ravaged Greece and then marched for Italy, but they were beaten by Stilicho in two battles and forced to retire. But soon there came another Gothic army into Italy, and again Stilicho saved the empire by defeating them and killing their general.

The foolish Honorius thought that his brave general was planning to seize the empire, and caused him to be murdered. When Alaric came again with his Goths, in 408, there was no one strong enough to defend Italy. Alaric besieged Rome. The terrified Senate sent messengers to ask his terms.

"I will take all your gold and silver, your movable property, and your slaves," said Alaric.

"What, then, do you leave us?" asked the messengers.

"I leave you your lives," replied the Goth.

Twice again Alaric came to Rome. The last time he took the city by assault, and gave it to his soldiers to plunder. He then passed on to the south of Italy, where he died. His burial was a strange one: the river Busento was turned out of its course, and the young king was buried in the bed of the stream. The river was then restored to its former channel, and the slaves who did the work were put to death, that no one might know the place of his burial.

ATTILA THE HUN

In the meantime a more terrible enemy than Goth or Vandal had appeared in Europe. This was At'-til-a the Hun, whose name inspired terror wherever it was heard. He was called the Scourge of God. His banner was a sword set on the end of a pole. So dreadful was the devastation wrought by these savages that Attila boasted that where once his horse had trod the grass never grew again.

Attila set out from Hungary, where he had established his kingdom, with half a million followers, saying that he would never stop until he reached the sea.

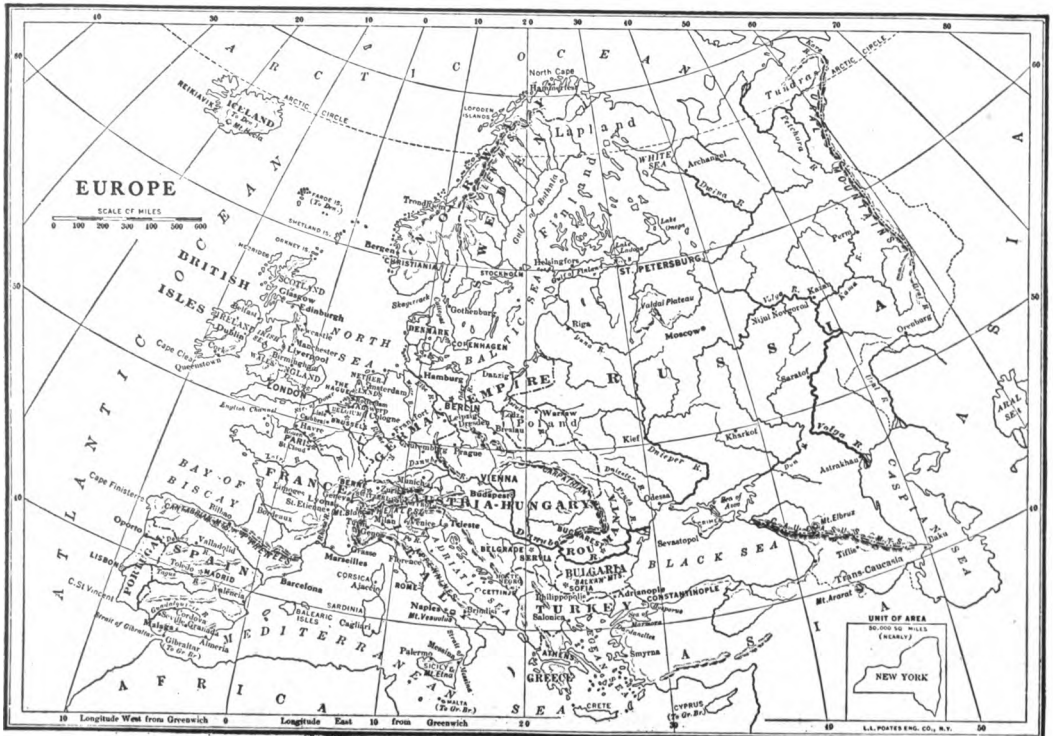
The German tribes of the West joined with the Roman general A-e′-tius to oppose them. The armies met on the plain of Chalons, in eastern Gaul. It was a long and terrible battle, but in the end Aetius won, and the boastful Attila retreated with a loss of three hundred thousand men. The next year Attila died after an unsuccessful attempt to invade Italy.

The Western Empire was held together a few years longer by Ric′-i-mer, a Goth, who commanded the hired German soldiers in the Roman army. Then another leader of hired soldiers, Orestes, made his son, a boy of six years, emperor, and gave him the title of Romulus Augustulus.

The army had grown tired of camp life, and they demanded that one-third of the lands in Italy be given to them for homes. When Orestes refused this they mutinied under the lead of O-do-a′-cer. The little Augustulus was retired to a country villa, and Odoacer became King of Italy. Every part of the Western Empire, Spain, Gaul, Africa, and Italy, was then ruled by kings of the Teutonic race.

Odoacer sent the crown, the scepter, and the purple robe of Augustulus to Zeno, the Eastern emperor at Constantinople, as a sign that the Western Empire had passed away. Out of its various divisions came the new nations, France, Germany, Spain, Italy, and Great Britain.

Invasion of the Roman Empire by the Savage Huns.



Modern Europe

MEDIÆVAL HISTORY

XII. THE BARBARIAN INVADERS

On the northern boundary of the Roman Empire there was a vast stretch of country inhabited by many wild tribes.

The Romans gave little attention to these people except to beat them back when they invaded the Roman lands. But the time came when the empire grew weak and the barbarians grew strong. Then they swarmed over the Roman boundaries and divided the old empire among themselves.

With the exception of At'-ti-la and his Huns, these invaders belonged to the Teu-ton'-ic, or German'-ic, race. They were a tall, strong people, with light hair and eyes that Tac'-i-tus says were "fiercely blue." Tacitus was a Roman who wrote a book about the Germans. Julius Cæsar also tells us about them in his account of his wars in Gaul.

The Germans lived in villages and were ruled by chiefs. A collection of villages was called a hundred. The hundred was ruled by a count, or chief of high rank. The whole tribe was ruled by a king. The people were farmers and raised cat-

tle, but hunting and war were their favorite occupations.

When a new chief was to be elected, all the warriors met together. If a man was proposed whom they favored, they beat their weapons together with a great noise. When the chief was chosen, they raised him up on their shields and took him to his tent. The warriors were greatly attached to their chiefs. They followed them to war; and when land and goods were taken from the enemy, the chief divided them among his men.

Most of the men in a German tribe were free. But prisoners taken in war became the slaves of their captors. None but freemen might carry weapons or go to war.

Before they became Christians, these nations were heathen. They worshiped many gods, which in some ways were like the Greek and Roman gods. The king of their gods was Wo′-den, or O′-din. He was the god of the sky, and was said to ride through the air on a swift horse called Sleip′-nir. Two ravens perched upon his shoulders and told him all that happened in the world.

Woden was the god of the warrior. His home, Val-hal′-la, the German heaven, was hung with swords, shields, and glittering weapons. His maidens were the Val-ky′-ries. When a brave warrior died, the Valkyries carried him to Valhalla, so that it was peopled by a multitude of heroes.

A Valkyrie Carrying a Slain Warrior to Valhalla.

Every morning Odin led his brave warriors out to battle. At night they returned and feasted, and drank the mead, or liquor, that the god himself liked best.

Thor, the god of thunder, was the son of Woden. He rode in a chariot drawn by goats, and had a hammer which came back to his hand every time he threw it. This glittering hammer darting through the air was the lightning. The crashing sound of the hammer as it smote the enemies of Thor, or shattered the ice mountains where they lived, was the thunder.

Ti′-eu was, like Mars, a god of war. He was armed with a sword. It was Tieu's sword that Attila believed he had found, and which he made his standard in battle.

XIII. CLOVIS

WE have read how the German tribes under O-do-a'-cer overthrew the Roman Empire in Italy. Twelve years afterwards, in 489, The-od'-o-ric, King of the Os'-tro-goths (East Goths), led a great army with their families and goods into Italy. He overthrew Odoacer and set up a kingdom of his own.

Another race of Teutons called the Franks, or freemen, lived along the east bank of the Rhine. In the year 481 a youthful king named Clo'-vis became their leader. The Franks had always looked with longing eyes across the Rhine upon the cultivated fields and fine cities of Gaul. The merits and generous conduct of Clovis soon led other tribes to join him. Whatever he won in battle was thrown together in one great pile and was divided among his soldiers, the king sharing equally with them.

The Romans still held the province of Northern Gaul, and Clovis decided to drive them out and make it his own kingdom. He led his men against the Roman governor, Sy-a'-gri-us, and defeated him. Syagrius fled and Clovis took possession of Sois'-sons, the capital of the province. Afterwards he moved his court to a village of clay huts on the

Seine, which has grown into the beautiful city of Paris. This part of Gaul became known as France or the land of the Franks. Thus Clovis founded one of the great modern nations of the world.

During this campaign against Syagrius an incident occurred that shows the rough manners of these Frankish tribes and tells us something about the kind of man Clovis was.

Some of his soldiers had carried away from one of the churches at Rheims a beautiful vase, which the bishop entreated Clovis to return as a special favor to him. Accordingly when the spoils were divided Clovis asked his men to set aside the vase for himself.

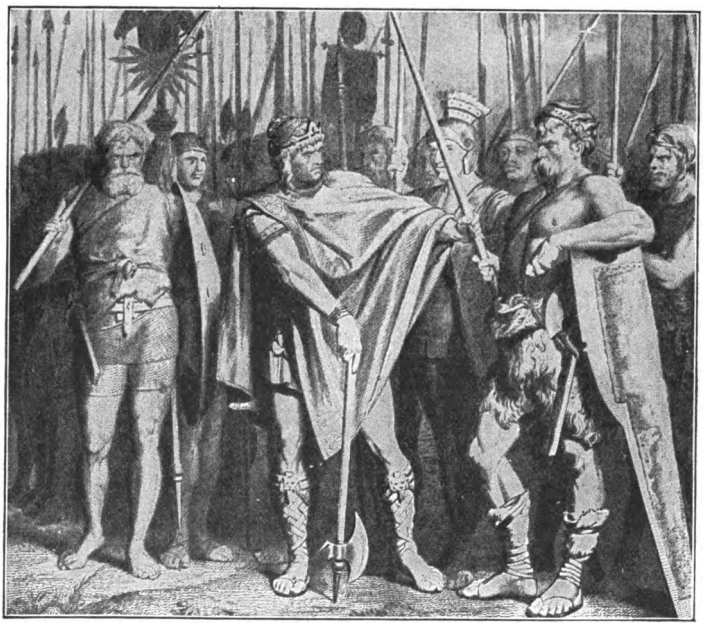
A soldier standing by exclaimed, "Never shall you have more than your just share!" And as he spoke he broke the vase to pieces with a blow of his ax.

Clovis concealed his anger for the time, and said not a word. A year afterwards when he was reviewing his soldiers he approached the one who had insulted him. Taking the man's weapon he threw it upon the ground, chiding him for not keeping it in better condition. As the soldier stooped to pick it up, Clovis shattered his skull with one blow, exclaiming, "Thus didst thou with the vase at Soissons!"

Clovis married Clo-til'-de, niece of Gun'-do-bald, the King of Burgundy. Clotilde was a Chris-

tian, and did all in her power to convert her pagan husband and his people to her own religion.

Clovis was not satisfied with the extent of his new kingdom, and he soon made war on the Al'-e-man-ni, another German tribe living along the



"Thus Didst thou with the Vase at Soissons!"

upper Rhine. It must be remembered that these Germans thought the most honorable way to get anything was to take it by war. It was thought a disgrace to get anything peacefully when it could be obtained by a fair fight.

The Alemanni were stubborn fighters and three times they drove Clovis from the field. Then the king thought of the God that Clotilde had told him about, and he prayed earnestly for victory to Clotilde's God. At the next charge of the Franks they swept the Alemanni from the field.

When Clovis returned home he announced to his people that he had become a Christian. He ordered all heathen gods and temples to be broken down, and on Christmas day he and three thousand of his warriors were baptized by the archbishop in the church at Rheims.

When Clovis died, his kingdom was divided among his four sons. Their descendants continued to rule France for a century. Then in 613 the whole kingdom was united under Clo-taire'. *His* son, Dag'-o-bert, was a worthless king, and a man named Pip'-in was made mayor of the palace. This mayor was the real king. A descendant of Pipin, known as Pipin the Short, retired the " do-nothing " king to his country place and made himself the founder of a new line of kings. The greatest of this line was Char-le-magne' who in 811 became king of all the Franks.

The Baptism of Clovis.

XIV. THE BEGINNING OF ENGLAND

In the Lowlands along the North Sea between the Rhine and the Elbe and on the peninsula of Jutland lived the Sax'-ons, An'-gles, and Jutes. These were German tribes like the Franks and Goths. They became good sailors on account of their situation, and often made voyages to Britain and along the coast of Europe. Like their brother tribes, they lived by war and plunder, and they soon became the terror of the Britons living along the eastern coast.

The Roman army had long protected their British colony against the sea robbers. But in 410 Ho-no'-ri-us, the Roman emperor, called his soldiers away from Britain to guard Italy against invasion. Then the Jutes, the Saxons, and the Angles swarmed over into Britain. Two chiefs of the Jutes named Hengist and Horsa are said to have been the first comers. They soon drove out the Britons and took possession of the larger part of the island. Some of the Britons escaped into Wales and Cornwall, where their descendants continue to live.

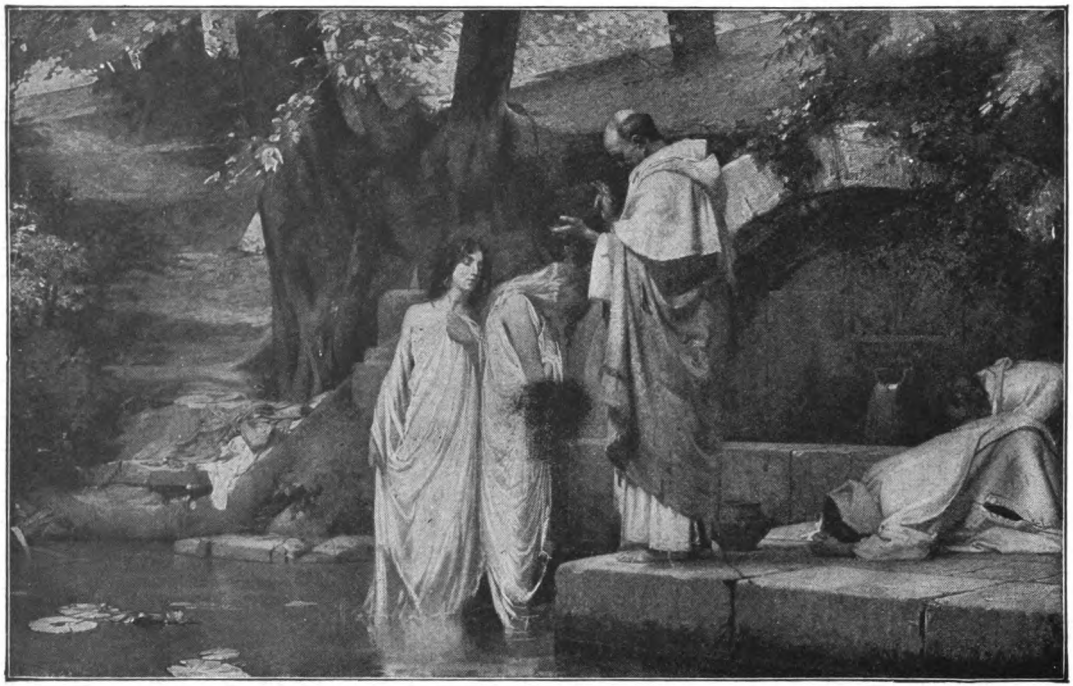
The Britons had long before this been converted to Christianity by the Romans, and a Christian king in Wales fought bravely to save his country from the heathen invaders.

This king was Arthur, about whom many tales are told. He is said to have lived in a splendid palace at Car'-le-on in Wales where he gathered about him many brave knights. Twelve of these are known as the " Knights of the Round Table." They were wont to go out in search of adventures, chaining up wicked giants, protecting the helpless, and driving back the heathen.

While Arthur and his knights were warring against the Saxons, a Christian priest, St. Patrick, was converting the wild Irish tribes, baptizing thousands of them. He founded churches and schools, where young men were trained to become missionaries. They were then sent out to teach the faith to the Picts in Scotland and to the Gauls across the English channel.

The Saxons and their brother tribes built up seven kingdoms in Britain. These were united into one by King Egbert of Wessex, who began to reign in 802. Egbert was the first to be called King of England. Long before this the Saxons also had been converted to Christianity. By Saxons we mean all the Germanic tribes in Britain. It is strange that although the greater part of the invaders were Saxons, it was the Angles who gave a name to the new country—*An'-gle-land*, or England.

Pope Gregory the Great, while he was yet a priest, was attracted by the fair faces of some



Saint Patrick Baptizing Irish Princesses.

Angle children who were exposed for sale in one of the slave markets in Rome. They were so beautiful that he said, " They have the faces of *angels.*" When he became the head of the church, he sent Aug'-us-tine with forty monks as missionaries to convert the Angles to Christianity. Augustine landed in Kent in 597. Eth'-el-bert was then king of Kent. Like Clovis, he had married a Christian princess, Bertha, the daughter of a Frankish king.

Augustine was welcomed, and in a short time King Ethelbert and a thousand of his men were baptized.

During the next century missionaries visited the other kingdoms of Britain and they too accepted the Christian faith. An old Roman church at Can'-ter-bur-y where Jupiter and Juno were once worshiped was made into a Christian church. It grew to be the Cathedral of Canterbury and Augustine became the first archbishop of Canterbury.

XV. MOHAMMED AND THE SARACENS

THE three religions which have taught the world that there is but one God are the Jewish, the Christian, and the Mohammedan. These religions have all come from that branch of the Semitic race which is descended from Abraham. The wandering Arabs, the tribes of the Arabian desert, claim Ish'-ma-el, the son of Abraham, as their ancestor. Their holy city is Mecca.

In Mecca is the Ca'-a-ba, or holy temple, where a black stone is kept that is believed to have been given to Abraham by the angel Gabriel. Pilgrims from all over Arabia came here to worship and to kiss the sacred stone.

The Arabs were worshipers of the sun, moon, and stars. The level plain and clear sky made them familiar with the motions of these bodies. They found their way across the desert by the stars, and they thought that their own lives were guided by the position and motion of the heavenly bodies.

Mohammed was the founder of Islam, as the Mohammedans call their religion. He was born in Mecca about 570 A.D. His family belonged to the tribe of the Ko'-reish-ites, who had charge of the temple of the Caaba. His parents died when he was a child and he grew up as a shepherd boy,

View of Mecca and the Caaba.

tending the flocks and camels of his uncle, A′-bu Ta′-lib.

Every owner of camels in the East frequently has occasion to join caravans carrying merchandise across the desert. He would receive pay for the use of his camels and for his own services. Mohammed traveled with his uncle to all parts of Arabia as a camel driver. Soon he became himself the leader of a caravan. He became known for his honesty, and merchants frequently intrusted to him valuable goods and large sums of money.

When Mohammed was about twenty-five years old, he was engaged by a widow named Kha-di′-jah to take charge of her caravans. Her husband had been successful in this business, and Khadijah wished to carry it on. Khadijah was so pleased with his skillful management, and he became so fond of his mistress, that they decided to be married. As his wife was rich he did not need to make so many journeys as before.

For fifteen years they lived at Mecca. At the end of this time Mohammed began to think much about religion. He knew about the religion of the Jews and that of the Christians, but he did not exactly like either of them. He liked still less the idol worship of Arabia. Mohammed had always been thoughtful about religion. Each year during the holy month of Ram-a-dan′, he went away to a cave near Mecca and there he spent the

Mohammed Preaching to the Wild Arab Tribes of the Desert.

time in fasting and prayer. It was in this cave that the angel Gabriel first appeared to him and taught him the religion that he afterwards taught to his followers.

From time to time the angel came to him, telling him more and more about the new religion. All of this Mohammed remembered carefully and had it written in a book. This book is the Mohammedan Bible. They call it the Koran, a word which like our word Bible means book. The most important teaching of the Koran is this: "There is only one God and Mohammed is his prophet."

He first taught his religion to his own family, and they became his first converts. But when he began to preach in the streets of Mecca, the crowd called him a fool and thought he was not right in his mind.

At last the chiefs of the Koreishites threatened to kill him if he did not keep silent. They were the guardians of the Caaba; and Mohammed, by condemning their worship of idols and men, of sun and stars, made the care of the temple less profitable. He was at last obliged to flee from Mecca at night, and he escaped death only by hiding in a cave while his nephew put on his clothes and lay down on the couch of the prophet. This made the pursuers think that Mohammed was still at his home.

A story tells us that the spiders spun their webs

across the entrance of the cave, and that the doves built nests in front of it to deceive the angry chiefs, who sought the prophet's life.

The flight of Mohammed from Mecca to Medina took place in 622. This is the event from which all Mohammedans reckon time, just as we reckon the years from the birth of Christ. The Arabic word for this event is Heg'-i-ra, or flight. Since 622 was the first year of the flight, 1915 would be 1293 in the Arabic reckoning.

Mohammed had many followers in Medina, and a mosque, or place of prayer, was soon built and the prophet taught the people a form of worship. One God only must be worshiped five times each day with the face turned toward Mecca. A part of one's goods must be given each year to the poor, and the yearly fast in the month Ramadan must be kept. Every good Mohammedan must also make once in his life a pilgrimage to Mecca. All this was not taught at once, however.

Soon after coming to Medina the prophet said that the angel Gabriel had told him that Islam must be forced upon the whole world. All heathen nations must accept the new religion or be put to the sword. Jews and Christians must become Mohammedans or pay tribute to the prophet.

Mohammed soon had an army at his command. He attacked and defeated a caravan of the Koreishites, and finally captured the city of Mecca

itself. He broke all the idols of the Caaba, shouting as each one fell, "Truth has come and falsehood gone forever!"

He continued his conquests until all Arabia was converted. Hearing that the Greek emperor, Her-a'-cli-us, was preparing to attack him, he made ready an expedition against him. In the midst of this he died in the year 632.

Mohammed's father-in-law, A'-bu Bek'-er, was chosen caliph, or successor, to the prophet. Under O'-mar, the next caliph, Persia, Palestine, and Syria were conquered and made to accept the new religion. Egypt was next added to the rapidly growing Mohammedan Empire. When Al-ex-an'-dri-a was taken, a Moslem leader inquired of Omar what should be done with the books in the famous library there.

"If these books agree with the Koran, they are not needed; if they disagree with it they should be destroyed," said Omar.

The seven hundred thousand rolls of parchment which the library was thought to contain were distributed among the public baths of the city and used for fuel.

In 710 the conquest of Africa was finished and the leader Ta'-rik crossed into Spain. In 711 in one great battle he destroyed the Visigothic kingdom there. When Spain was secured, a great army crossed the Pyrenees into Gaul. There the

Mohammedans were met by Charles Martel with an army of Franks. At Tours in 732, a battle was fought that saved Christian Europe from destruction. The Mohammedan cavalry rode again and again upon the Frankish infantry, but were beaten back as if from a wall of iron. All day the battle lasted. Toward evening a charge was made by the Franks and the Moslem leader, Abd-er-Rah'man was killed. During the night the enemy retreated, and they never appeared in France again. It was decided by the battle of Tours that Christians and not Moslems should rule Europe.

Charles was the son of that Pipin who was the mayor of the palace in the time of the do-nothing Merovingian kings. From the stout blows which he dealt the Mohammedans with his battle ax, he got the surname Martel, or the Hammer. He became the hero of Europe, for he had saved it from becoming subject to a false religion.

Some time before this the capital of the Mohammedan Empire had been fixed at Bag'-dad on the Tigris River. This city became the most beautiful in the world. Five bridges spanned the river, and six hundred canals ran through the city. There were a thousand mosques and as many temples. All the wealth obtained by conquest was spent there. The palace of the caliph was equal to the golden house of Nero or the cedar house of Solomon.

The empire became so large that a second capital was set up at Cor-do′-va in Spain, where the caliph of the West ruled.

Charles Martel at the Battle of Tours.

From 768 to 809 there ruled at Bagdad the most noted of all the caliphs. This was Ha-roun′-

al-Ra'-shid (Aaron the Just). The wonderful tales of the Arabian Nights are stories of Bagdad in the good days of Haroun.

When Haroun was a young man he became a general in the army. He defeated the army of the Empress Irene of Constantinople and compelled her to send to Bagdad every year seventy thousand pieces of gold. This money was paid regularly for many years; but when Ni-ceph'-o-rus came to the throne he sent this letter to Haroun:

"The weak and faint-hearted Irene agreed to pay tribute to you when she should have made you pay tribute to her. Now, pay back to me all the gold she sent you or else we will settle with the sword."

When Haroun had read the letter the messenger of Nicephorus threw down before him a bundle of swords.

"Then," the story goes, "the caliph drew his keen scimiter and with a stroke cut in two the Roman swords without dulling the edge of the weapon."

Then he wrote a letter to Nicephorus. This is what it said:

"Haroun-al-Raschid, Commander of the Faithful, to Nicephorus the Roman dog: I have read thy letter. Thou shalt not hear, thou shalt *see* my reply."

The army which he sent utterly routed the Ro-

mans. The emperor promised to pay the tribute again. He did not keep his promise, and Haroun prepared again to punish him. But he died before his army was ready to march. It was left for the Turks, a Tartar tribe which had been converted to Mohammedanism, to take the city of Constantinople.

XVI. THE EMPIRE OF CHARLEMAGNE

PIPIN THE SHORT, who set aside the last Merovingian king and made himself king of Frankland, had two sons, Charles and Carloman. As Carloman lived only a short time Charles became king. He ruled from 768 to 814. In after times he was called Charlemagne (Shar-le-mane'), the French form of Karl the Great.

We must remember that in his time there was yet no France and no French people. Charlemagne was a German and spoke the German language. The Franks, too, were Germans, who had settled among the Gauls and Romans. The French people and language came from the mixing of these three races and languages.

On the east of the Rhine, where there were no Gauls or Romans, a pure German race lived, and their country is now called Germany.

Why was this king called the Great? Only a few kings have received this title, and there is always some good reason for it.

In the first place, Charlemagne was of great size and stature. He was seven feet high, broad in shoulders and chest, and of immense strength. He was fond of hunting, riding, and swimming.

He shrank from no toil and feared no danger. He was a successful general; he fought fifty-two

military campaigns and never met defeat. He enlarged his empire so that it took in all of western Europe except Spain, and he was crowned by the Pope as Roman emperor.

Besides knowing how to win battles, he knew how to govern his empire. He divided it into districts; at the head of each district he placed a count, who could be removed if he did not manage well.

Twice each year he called together all the chiefs and the people to take part in the making of laws. Every Frank felt that he was a part of the great empire, and that he was helping to govern it. After the laws were made, judges were chosen and sent to all parts of the kingdom to hold courts and enforce the laws.

Charlemagne was the first barbarian king to establish schools. In his own palace at Aa'-chen (Aix) he had a school for his own children. He brought a learned Englishman named Al'-cuin from the school of York in England to direct the teaching in his schools.

He himself never learned to read and write until he became a king. But then he saw the need of it and studied so diligently that he learned to speak in Latin and to read Greek.

These languages were the most important then because all the books were written in them. Charlemagne cared little for eating and drinking, and usually read a book while he ate. He was prompt

Charlemagne.

in all his actions, never lost time, and in this way he had time enough left for recreation when his work was done.

His first war was against the Lom'-bards in Italy. The Lombards were a German tribe who had been invited into Italy by Narses, the general of Justinian.

After the Gothic kingdom of Theodoric was destroyed, the Lombard kingdom became the chief power in northern and central Italy. As the Lombards were Greek Christians they were not friendly to the Roman Pope and they soon began to threaten Rome.

This was about the time that Pipin made himself king of the Franks. As he wanted to be crowned by the Pope, he was invited to help Rome against the Lombards. Pipin marched his army into Italy, took from the Lombard king a large part of his territory, and gave it to Pope Stephen III. In return for this, the Pope solemnly crowned him king.

In the time of Charlemagne another quarrel came up with the Lombards. He had married the daughter of Des-i-de'-ri-us, the Lombard king, and afterwards divorced her and sent her home to her father. Desiderius was so angry at this that he called upon Pope Ha'-dri-an to make the son of Carloman king instead of Charlemagne.

The Frank king promptly led his army across

the Alps, took Desiderius prisoner and shut him up in a convent. He then put the iron crown of the Lombard upon his own head and declared himself lord of all Italy.

On account of the crimes of the Empress Irene at Constantinople, who had blinded her own son that she might rule, the Italians declared themselves independent of her. The Eastern emperors had gone on calling themselves Roman emperors ever since the time of Constantine, although they had no power at Rome.

The Greek and Roman churches had come to think differently about religion. A great dispute about the use of images came up in the eighth century. In the East the mosaics and pictures were taken out of the churches and destroyed, the priests claiming that the people worshiped these things as idols. But the Roman Church held that it was right to adorn the house of worship with the statues and pictures of the Saviour, the Virgin, and the saints.

The Pope thought that there should be an emperor in the West who agreed with the Roman Church. Accordingly, on Christmas Day, 800, in the Church of St. Peter, Pope Leo III crowned Charlemagne Roman emperor. As the golden crown was placed upon his head, all the people shouted, "Long live Charles Augustus, Emperor of the Romans!"

The Crowning of Charlemagne.

After this, the eastern half of the old Roman Empire came to be called the Greek Empire. The language spoken there was Greek, while in the west only Latin was spoken.

The war against the Saxons was the most stubborn in which Charlemagne engaged. These fierce people lived on the eastern bank of the lower Rhine. They were still worshipers of Thor and Woden, and they hated the Franks because they had become Christians.

It took eighteen campaigns and thirty years of warfare to conquer them. Many times they seemed to be subdued but then the war broke out afresh.

Charlemagne insisted on making Christians of them, and baptized many at the point of the sword. Once he massacred forty-five hundred of them for breaking a treaty. At last he gave up trying to conquer them and offered to make peace, if their heroic leader, Wit'-te-kind, would consent to be baptized.

After his baptism many of the Saxons became Christians. Their name still remains in the kingdom of Saxony, one of the German states.

The emperor built a splendid cathedral at Aachen, his capital. There he was buried, under the floor and beneath the dome of the church. His body was placed sitting in a marble chair, dressed in his royal robes and crown. His horn, and a copy of the Gospels were upon his lap and his

The Baptism of Wittekind.

sword by his side. The marble chair may still be seen in the cathedral at Aix, but the other relics were taken to Vienna by later emperors.

His son Louis was a weak ruler and had a troubled reign. He divided the kingdom among his three sons. Louis received the eastern, or German part, Charles the western part, and Lothair, Italy, with a long strip of land running north between the other two. Such was the beginning of the modern countries, France, Germany, and Italy.

Roland in the Pass of Roncesvalles.
(*Roland was one of Charlemagne's bravest warriors.*)

XVII. THE NORTHMEN

THE Teutonic tribes living on the northern shores of Europe, in Denmark, and in Norway and Sweden are known in history as Northmen.

Just as their brother tribes in Central Europe invaded and conquered the Roman Empire in the fifth century, so *they* invaded and conquered parts of the older Christian countries in the ninth and tenth centuries.

But the Northmen, living along the bays and inlets of the coast, became expert sailors and ship-builders, and their raids and invasions were made by sea. Like the Franks and Goths they were strong and warlike, and despised getting anything by labor which they could get by plunder.

Their ships were long and narrow. There was one mast in the center which carried a large square sail. Along the sides there were benches for twenty or more rowers. Their weapons and food were packed snugly away in the bottom of the boat—in the bow and stern and under the benches.

In these boats they made long voyages. Setting out from Denmark or Norway, they would cross over to England and to the coast of France, and even to Iceland, Greenland, and America. They would frequently sail up a river until they came to a rich city or town. They would then land

their warriors and plunder the place, carrying off all the valuable things they could find. Then they would sail away before enough men could be got together to catch them.

At first their raids were made in the summer. When winter came they would all go away to their homes along the fiords and harbors of Norway. But toward the end of the ninth century they began to make settlements along the coasts that they plundered.

ALFRED THE GREAT

Just 100 years after Charlemagne became king of France, Alfred, the greatest of English kings, came to the throne. Alfred and Charlemagne were much alike in some things. Both were great in war, both loved learning, and both were expert in the art of governing their countries.

Alfred was the first English king who learned to read. A Welshman named Asser, who wrote the life of King Alfred, tells this story:

One day Alfred's mother was showing her sons a poem written on parchment, and beautifully ornamented with colors. She said—

"Whichever of you will first learn to read this poem shall have it to keep for himself."

Alfred at once sought out a teacher, and soon learned to read, but his brothers gave no further thought to the matter. From that time, he devoted

every spare moment to improving his mind, and became himself a writer of books.

Alfred was twenty-two years old when he became king, and he at once entered into a terrible war against the Danes, who had invaded the country. Three shiploads of these robbers had landed on the English coast in 787, and when the sheriff of the place went to inquire who they were, they slew him. That was the first appearance of the Northmen in England; but afterward, more and more of them came. As they were heathen and hated the Christians, they took delight in plundering and burning the churches. In those days valuable things were usually put in the churches for safe-keeping. The Danes soon found this out, and they killed the priests and carried away the treasures.

The Danes proved to be more than a match for King Alfred and his soldiers; so he decided that he must build a navy and fight the enemy on the sea. The English quickly captured a Danish vessel, and they felt so encouraged that they soon had a good sized fleet of larger and stronger ships than even those of the Danes. Alfred thus became the founder of the English navy.

In the sixth year of Alfred's reign, a large Danish army landed on the coast. They marched across the country, burning houses and villages, and robbing the people. King Alfred was driven from

his capitol, and with a few of his followers, he hid in the swamps and woods. But he soon got together another army and attacked the Danes at Eddington, where he defeated them in a hard fought battle.

It was during these wars that Alfred disguised himself as a minstrel and went into the Danish camp, where he amused Guthrum, their king, by singing and playing on the harp. While so doing he found all about the situation of the Danish camp and the best way to attack it. After defeating the Danes, Alfred forced them to make peace and he baptised Guthrum and thirty of his men. He gave them the eastern half of England, north of the Thames River, for their home.

As soon as the war was over, Alfred set to work to organize an army in case war should break out again. He stationed his ships along the coast and built strong forts for the defense of the country. After doing this, the king gave his attention to making good laws and in appointing judges who would study them and make just decisions. He rebuilt the churches and convents which had been destroyed by the Danes; and he had many manuscripts copied for the use of the priests and other learned men, for there were yet no printed books. He kept a record of all the events of his reign, and this record is the chief means we have of finding out what happened in King Alfred's time.

Besides all these things, Alfred was interested in architecture, in art, in working metals, and in cutting gems. He measured his time by means of candles, which were made so that each one would burn out in four hours. He placed his candles in horn boxes so that they would not be blown out by the wind which came through the walls of his palace. These horn boxes were the first *lanterns* used in England.

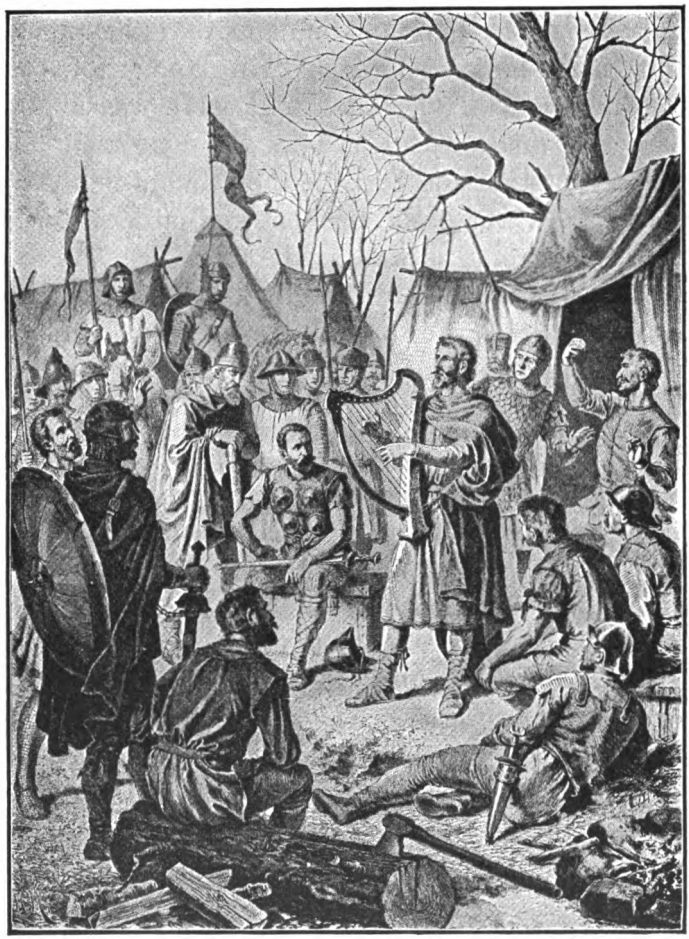
It was Alfred's work as an author that distinguished him from nearly all the kings of history from the time of David and Solomon. Other kings patronized literature, engaging men to write for them; but Alfred toiled over his own manuscripts amid all his other cares, and added greatly to the meaning of our language by fixing the use of words and supplying to the people good forms of speech, while at the same time cultivating their moral and religious characters and securing to them an enduring record of his reign.

Alfred died in the year 901; and the lasting gratitude of his people was shown by the observances in his honor after the lapse of a thousand years, in 1901.

In the reign of Ethelred the Unready, the Danes began to come in greater numbers than ever. The king gave them great sums of money to go away. They took the money and were ever demanding more and more.

Northmen Invading the Coast of Britain.

At last in 1002 Ethelred ordered a general massacre of the Danes all over England. Thousands



Alfred in the Camp of Guthrum.

were killed and among them was Gunhilda, the sister of King Sweyn of Denmark. Sweyn vowed vengeance on the English king. He came with a large army to England and drove Ethelred out and made himself king of England. In 1016 Canute, his son, succeeded him. He was a good king and made excellent laws for England. He was a Christian and forbade the worship of the old gods. He forbade slavery also, and punished criminals, the strong as well as the weak.

In 1042 the Danish line of kings died out and Edward the Confessor, the son of Ethelred, was restored to his throne.

ROLF THE GANGER

While these things were going on in England, the Northmen were making conquests in northern France. Once they stabled their horses in the great church that Charlemagne built at Aachen.

Rollo was a noted leader in the attacks on France. He was called Rolf the Ganger, or goer, on account of his long legs. In 885 Rolf came sailing up the Seine with thirty thousand men and seven hundred ships, and laid siege to the city of Paris. The city stood on an island, and was connected with the mainland by two bridges. These bridges were defended by two high and strong towers. The Northmen after staying for eighteen months gave up the task and retreated.

In 911 Rolf and his Northmen came again. They were routed in one battle, but King Charles saw that they were too strong to be driven out. He then did what Alfred had done in England. He gave them two provinces in the northern part of France. Rolf received a French princess for his wife and became the vassal of the French king.

When Rolf was told that he must kiss the king's foot as a sign of faithfulness, he scornfully refused. When the French said that that part of the ceremony could not be left out, the chief told one of his men to kiss the king's foot for him. The soldier knelt before the king and lifted up his foot so high to kiss it that Charles rolled off his seat. The Northmen burst into laughter at his ridiculous appearance.

The land given to Rolf became known as the duchy of Normandy, and the Northmen were called Normans. Although Rolf had been a pirate and a plunderer himself, he would not allow any lawlessness in his new duchy. He made strict laws, and robbery was punished by hanging. Normandy became the best governed part of France.

The new duke divided the land among his chiefs. They in turn gave part of their land to their *men*, that is, the soldiers who fought with them, and kept the rest for themselves. Each man who thus received land of a chief had to give him part of the grain and fruit that he raised. He also

had to do a certain number of days' work for his lord each year and fight for him in case of war. Any man who received lands from another became a vassal and he had to take the oath of fealty, or faithfulness, to his lord.

The land thus received was called a fief or feud, and this system of landholding was called the feudal system.

The vassal was a freeman. But the great mass of the people were serfs. Some were slaves that could be bought and sold. The serfs could not be sold but were obliged to live always upon the estate of their lord. They could not get any pay for their labor and when the land changed hands the serfs went with it.

Wherever the Northmen went, they learned the language and accepted the religion of the land in which they lived. In France they became Frenchmen, in England they became Englishmen.

One of the descendants of Duke Rollo was William I, the conqueror and King of England.

In Russia also a band of Northmen under a chief named Rurik set up a government with Nov'-go-rod as his capital. This was the beginning of the Russian Empire. Under King Vlad'-i-mir they were converted to Christianity and became Russians just as Rollo and his men became French.

Wherever the Northmen were found, they were skillful in both war and government.

XVIII. THE NORMAN CONQUEST OF ENGLAND

WHEN the Danes drove King Ethelred from his throne in England, he fled to Normandy. His wife was Emma, the great-granddaughter of the first duke, Rollo. His son Edward, called the Confessor, on account of his piety, grew up at the Norman court.

When Edward was restored to his father's kingdom he took along many Norman friends to whom he gave good places as officers in the English government. This was very displeasing to the English nobles, especially to the Earl Godwin, who was the most powerful among them. After a time Godwin drove the Norman families back to Normandy.

Edward married Edith, the daughter of Godwin, but they had no children. After Edward's death, therefore, the English people chose Harold, the son of Godwin, to rule over them.

Duke William of Normandy now laid claim to the English throne. He said that Edward had agreed to leave it to him.

Once Harold had been shipwrecked on the Norman coast and found his way to the court of William. Before William would allow him to return to England, he made him lay his hand upon an

altar and swear that when Edward died, he would support William's claim to the throne.

The top of the altar was then removed and Harold was shown that his hand had rested just above the bones of certain holy men, or saints. To swear upon the bones of the saints was considered the most solemn kind of oath, and anyone who broke it would be treated as an outlaw.

William sent a message to Harold reminding him of his oath.

But Harold replied that he had been chosen king by the people of England and that he would stand up for his rights.

William then made preparation to invade England. For eight months Normandy was a busy workshop. Bows and arrows, swords and spears, helmets and armor, were made ready. Along the coast hundreds of ships were fitted out and stored with provisions.

William had asked the Pope for consent to conquer England. It was given and the Pope sent also a beautiful flag, that he had blessed, to be carried at the head of the Norman Army.

At last everything was ready and the Normans crossed the English Channel and landed on the English coast near Hastings. As William went ashore he stumbled and nearly fell. Some men near him exclaimed that it was a bad sign. But the duke showed them the earth which he had in his

hand saying, "It is a sign that I am taking possession of England."

The Normans found no one to oppose them, for King Harold was away in the North fighting an army led by the King of Norway, who had invaded England. At Stamford Bridge Harold's army nearly destroyed the Norwegians and the English rebels who were with them. The English were celebrating the victory at a banquet, when news came from the South that Duke William had landed in England.

Harold hastened to meet him, gathering men as he advanced. He placed his army on a hill near William's camp, and fortified it by driving stakes into the ground around it.

Here the Normans made several attacks, but were driven back. At last the English soldiers came out of their defenses to attack the retreating Normans and were slain. Then William made a fierce attack on the king's standard, around which the best of the English soldiers were gathered. The king was wounded, the standard taken, and the battle of Hastings was won. This battle made Duke William of Normandy King William of England.

The new king soon had orderly government established. Those English who refused to accept his rule were harshly treated and lost all their estates; but those who submitted were kindly treated.

The feudal system was set up in England. All land belonged to the king. It was divided among the barons who came with him, and they in turn divided their shares among their men. The smallest division of land was called a knight's fee, because anyone holding this amount of land must furnish one knight to fight for the king. There were sixty thousand knights' fees in England. When the king needed an army, he called upon his barons to come with a number of soldiers according to the land they held. The barons called upon their men and an army was soon assembled.

Three times each year William called together all the men in England that held land of him, to make laws and advise him about the state of the kingdom. It is said: "He made such good peace in the land that a man might travel all over England with his bosom full of gold without molestation."

For a long time there were two nations, two languages, and two kinds of law in England. But just as the Northmen became Frenchmen in France, the Norman-French became Englishmen in England. It required nearly two hundred years to blend the two nations into one. But King John lost the province of Normandy, and from that time the Norman conquerors became more and more English.

The feudal system continued a long time in

Harold Receiving the News of the Norman Invasion of England.

England, but it was finally abolished, and every man became the owner of the land that he had once held of the king.

There were two bad things about this system that caused it to be set aside. One was that it made the barons too strong. Sometimes one baron would have at his command several hundred knights. With such a force he could defy the king. Many barons set up an independent rule of their own. Some became highwaymen and robbed merchants and plundered the people. Often a quarrel would arise between two barons and then they would carry on war until one was conquered.

All of this made the country unsafe to travel in or even to live in. The only way to be safe was to become the vassal of some powerful noble who made it a point of honor to stand by his men.

Every baron lived in a strong house built of stone which we call a feudal castle. This castle was a huge structure. It contained great courts and dining halls large enough to accommodate hundreds of men. There were stables for horses and storehouses for food and supplies of war. Outside was a deep moat, or ditch, filled with water. This made it possible for a baron to gather all his men within the castle and to remain there for a long time if he was besieged.

His men could gather on the high walls and towers and throw down stones and weapons upon

the besiegers. The only way to take a castle was to batter a hole through the walls, or to build up high towers alongside of them. Then a bridge could be made from the tower to the wall of the castle. But with brave defenders inside, the baron could usually bid defiance to any foe.

The feudal system was a bad thing for the king, the people, the merchants, and for all the weak and unprotected. It made the king too weak to protect his people. It made the people the slaves of the nobles. The man who was not protected by some lord might be killed as an outlaw. The merchants had to travel in large companies with armed men to protect them.

After the death of Charlemagne and the division of his empire, there were no more strong and able kings to keep the nobles in order. The result was that each noble built a strong castle and became partly independent. In this way the feudal system spread over Europe. After a time it came about that the people joined with the kings to put down the nobles.

A witty writer said that the king was the cat, the nobles were the rats, and the people were the mice. Both cats and rats eat mice, but there was only one cat while there were many rats. So it was prudent for the mice to help the cat to kill off the rats, even if the cat ate a few of them.

The merchants and mechanics lived mainly in

cities. Soon the cities grew strong and rich enough to purchase their independence of the noble in whose province they stood. The noble was always in need of money for his wars, and the city would furnish the money in return for the privilege of governing itself.

When gunpowder came into use the power of the nobles was soon broken down. A musket ball could pierce their armor and a cannon could batter down their castles. A few pieces of cannon, with the help of the people and the free cities, made the kings strong again; and in place of the feudal system, Europe became divided into monarchies ruled by powerful kings.

XIX. THE CRUSADES

WE have read how the followers of Mohammed overran all Western Asia and compelled the inhabitants to accept their religion. Jerusalem, Nazareth, Bethlehem, and all the places associated with the life of Christ fell into their hands.

Among the early Christians it was thought to be a very pious act to make a pilgrimage, or journey, to some sacred place. The tomb of some saint, like that of St. Thomas at Canterbury in England, might be the place. But a visit to the birthplace of the Saviour at Bethlehem or to His tomb at Jerusalem, was thought to bring upon the pilgrims the choicest blessing of heaven.

The Saracen caliphs at Bagdad ruled over Palestine and the holy places. Haroun-al-Raschid was one of these caliphs. They were usually intelligent and liberal men, and were willing that the Christian pilgrims from Europe should be allowed to visit Palestine. They even encouraged such pilgrims and treated them courteously for the pilgrims brought considerable money into the country.

But in the wars of the caliphs, a Tartar tribe living near the Caspian Sea was converted to the faith. These were the Turks. They soon became stronger than the caliphs, and took away almost all their possessions. The Turks were ignorant

and barbarous. They called the Christian pilgrims dogs and unbelievers, and seized and plundered them. They even tortured, insulted, and killed many. The holy church at Jerusalem was made into a stable and the other holy places were treated with like contempt.

When stories of these insults were brought back to Europe, it made the Christians very angry. The Pope and the priests began to urge the kings and nobles to take revenge upon the infidel Turks.

You may imagine how the Christian knight was affected by this oppression. He had taken a vow to aid the persecuted and the helpless, and to be a champion in the cause of religion. What could please his chivalrous nature more than to go to the Holy Land to fight the heathen and protect the pilgrims?

The father of the first Crusade, or War of the Cross, was Peter the Hermit, a monk of Am'-i-ens, France. A council of the church was held at Clermont in France to consider what should be done. Pope Urban made a speech to a great throng of people telling them of the wrongs suffered at the hands of the Turks.

" When Christ calls you to defend Him," cried the Pope, " let nothing keep you at home. Whoever shall leave his house, his father, or his mother, his wife, or his children in the name of Christ, shall

be rewarded a hundredfold, and shall have eternal life."

The vast assembly rose up in their enthusiasm and shouted: "It is the will of God! It is the will of God!" Those who were willing to join in a war against the Turks placed crosses upon the breast or shoulder.

Peter was at the council and immediately afterwards he set out on a journey through Europe preaching with great earnestness to enormous crowds of people. Everywhere he was welcomed, and thousands of men in every land took the cross. Finally a day was set when the expedition should start for Constantinople. From that place they were to cross into Asia Minor, and march through Syria to Jerusalem.

Peter himself led an advanced guard of eighty thousand men, women, and children through Europe. But they had made no arrangement for food or shelter. On the way through Hungary they compelled the people to feed them. The Hungarians attacked and killed many of them. Hunger and cold killed more. Not more than seven thousand crossed the Bosporus into Asia, and these were cut to pieces by a Turkish army.

In the meantime the main army of the crusaders gathered. It was a splendid body of well-disciplined soldiers. There were a hundred thousand mail-clad knights and six hundred thousand

Peter the Hermit Preaching the First Crusade.

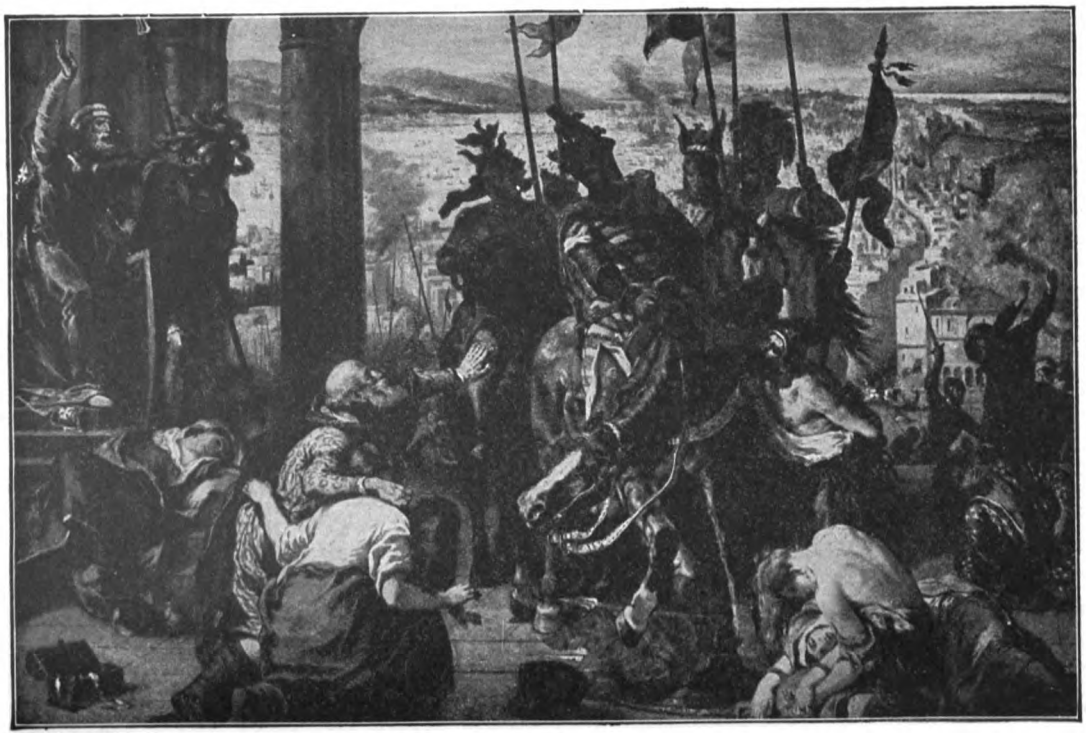
footmen, commanded by Godfrey, the Duke of Lor-raine′, and Tan′-cred of Sicily, two of the noblest knights in Europe.

The different bodies of troops met at the Bosporus. The capital city of the Turks, Ni-cæ′-a, was taken. The crusaders then took up the march to An′-ti-och, a distance of two hundred miles. Disease, starvation, and the enemy killed nearly half of them before they reached that city. It was seven months before the stronghold fell into their hands. Then they pushed on to Jerusalem.

At last they came in sight of the Holy City. All their strife and toils were forgotten in their enthusiasm. They kissed the ground and marched bareheaded and barefooted, in the manner of pious pilgrims.

A month was spent in building machines to scale the walls. A first assault was unsuccessful. But at the second the crusaders burst in the city. For seven days there was a fearful slaughter of Moslems and Jews, and it only ceased when there was no one left to kill.

Jerusalem was then made into a Christian kingdom with Godfrey at the head of it. He would not be called king but took the title, Defender of the Holy Sepulcher. This was the end of the first Crusade. It had lasted three years (1096–99). The crusaders then returned to Europe leaving a few hundred knights to guard the holy places.



Crusaders at the Capture of Jerusalem.

About a hundred years after the first Crusade, the city of Jerusalem was taken by Sal'-a-din, the Mohammedan ruler of Egypt. But Saladin showed a nobler nature than the Christians or Turks. There was no slaughter of prisoners or of defenseless women and children.

Three great sovereigns then set out, each with an army, to recover the Holy City; Richard, King of England, Philip Augustus of France, and the distinguished German emperor, Frederick Barba-ros'-sa. The emperor was drowned while crossing a swollen stream in Asia Minor and his son, Frederick II, also lost his life in this, the third Crusade. The chief event was the siege of A'-cre, a city on the coast which blocked the way to Jerusalem.

It took a long time to capture the place. It is said that six hundred thousand men were gathered about its walls. Saladin made strong efforts to drive the besiegers off, but he failed, and the city surrendered in 1191.

Philip and Richard could not agree, and the French king led his army home. Richard remained two years after the fall of Acre trying in vain to take Jerusalem. But his troops were so thinned by disease and battle that they were scarcely equal in number to the Moslem garrison in the Holy City, and Saladin with an enormous army was hovering near. So he made a truce with

The Children's Crusade.

Saladin. It was agreed that the Christians should go untroubled to the holy places, and that a strip of coast from Tyre to Joppa should be held by Richard.

There were in all eight crusades, but the remaining five are of little importance. They closed in 1291, having lasted almost two hundred years. In that year the last Christian was driven out of Palestine and the Mohammedans have held the land to this day.

Though the Crusades did not keep Jerusalem out of the hands of the Moslems, they had some good results. They helped to take away power from the feudal nobles who had oppressed the people. Thousands of the nobles died in war. Many more got so far into debt that they could not afford to keep knights about them. When a noble died and had no heirs, his estates went to the king. In that way the kings became strong enough to control the rest of the nobles.

The Crusades also led to commerce between Europe and the East. The Italian cities, Venice and Genoa, became rich in supplying the needs of the crusading armies, and they kept up the trade that they had begun. Soon the products of India, China, Persia, and Arabia, were brought to Venice and Genoa. From these cities merchants sold them all over Europe.

XX. BEGINNING OF NEW NATIONS

ENGLAND

THE nobles were much less in number after the Crusades. But those that were left became more powerful and the fights between them and the kings in the different countries of Europe still went on.

When Richard the Lion-hearted died, his brother John, a very wicked man, became king. It would take a long time to tell all the bad things he did, but here is one of them.

The rightful heir to the throne was Arthur, the son of John's older brother, Geoffrey. John took Arthur prisoner and shut him up in a castle in Rouen. He ordered the jailer to put out the boy's eyes, but Arthur begged so pitifully that the jailer did not have the heart to do it.

Then John came one night accompanied by his squire, and the two men took Arthur out on the Seine in a boat where they killed him and sunk his body in the river. Whether this is true or not, it is certain that Arthur was never seen again after he left the castle with his uncle.

The French king fought against John and took Normandy away from him. When John summoned his barons to go with him to France to win

the lost province back, they refused to go. Then he began to take away their property and to abuse their families. Some of them were secretly murdered as Arthur had been. No man's life was safe in England while John was king.

At last the barons made war on the king and compelled him to sign a paper called the Great Charter. By doing this he agreed not to take any more money from the people without the consent of the great council composed of the nobles and the bishops of England. He also promised that no man should be unlawfully imprisoned or put to death.

The Great Charter contained many other things that took away the power of the king, and made the life and property of the people safer.

In the reign of John's son, Henry III, Simon de Montfort, the leader of the barons, called together the representatives of the people. These with the nobles and bishops made up the English Parliament, the body which still governs England.

Thus in England the barons and the people joined together to take away power from a wicked king and give it to the people.

For the next two hundred and fifty years the nobles remained very powerful in England; but they did not try to rule independently of the king as in France and Germany. In the middle of the fifteenth century a civil war, called the "Wars of

King John Signing the Great Charter.

the Roses," broke out in England between the rival houses of York and Lancaster. Both these families claimed the throne. So many of the nobles were killed in this war that they never became powerful again.

King Henry VII would not allow them to keep any armed men in their castles. The kings of England then became so strong that they ruled the country without consulting the people very much about it.

After a time one of the kings, Charles I, became so tyrannical that the people rebelled against him and put him to death. England then became a republic for a time. Charles II, the son of Charles I, was restored to the throne, but from that time the people gained more and more power.

FRANCE

When the empire of Charlemagne was divided in 841, his grandson, Charles, became king of the western Franks. He gave the county of Paris to a brave soldier, Robert the Strong. Just as the descendants of Clovis became worthless and were set aside by Pepin, so Pepin's descendants became weak, and at last died out altogether.

Then the counts of Frankland chose Hugh Capet, the great-grandson of Robert the Strong, to be king. Hugh's domain had become known as

the Duchy of France. He was therefore the first King of France.

The French counts and dukes were just as strong as the king, and considered themselves his equal. A large part of the history of France for four centuries is taken up with wars between the kings and their vassals. Louis XI at last subdued the last of them and made himself supreme. France became a strong monarchy. The common people in France had little power. They were mostly serfs or slaves, and they did not gain entire freedom from their lords until the outbreak of the French Revolution.

GERMANY AND ITALY

The story of the feudal lords and the kings in Germany is quite different from that of France or England. The country became divided into five duchies, Sax′-o-ny, Fran-co′-ni-a, Swa′-bi-a, Ba-va′-ri-a, and Lor-raine′. These great dukes with the bishops elected the German emperor.

In 1356 four princes and three archbishops obtained the right to choose the emperor of Germany. These were called the seven electors, and Germany and Italy together were known as the Holy Roman Empire.

In 911 the family of Charlemagne had died out. The last king of his house was known as

Louis the Child. At his death the nobles met and chose Conrad, of Franconia, king. At this time a tribe of fierce Tartar warriors called Magyars (Ma-jarz') invaded Germany, and a strong king was needed to defend the country. Conrad lived only a few years. On his deathbed he called his brother to him and gave him the crown and jewels.

"Take these to Henry of Saxony," he said. "He is the only one strong enough to defend the country."

The princes met at Aachen and elected Henry. The messengers sent to inform him of his election found him hunting birds. On this account he became known as Henry the Fowler.

Henry proved to be a vigorous ruler. First he compelled the Duke of Lorraine, who had set up an independent kingdom, to obey his authority. Soon the Magyars began to pour into the country. Henry beat them in one battle, but seeing that his soldiers were not fit for war, he made a truce with the barbarians for nine years agreeing to pay them every year a large sum of gold.

Then Henry set to work to train his army. He built forts along the border and stocked them with food and supplies. Before the truce was up he was ready to meet the enemy again.

In the tenth year the Magyar king sent to demand the tribute again.

"No," said Henry, "not a piece of gold will I give you."

There was a hard struggle, but at Mer'-se-burg, in 933, Henry took the camp of the Magyars and got back a large amount of money that they had taken from him. The Magyars then settled along the lower Danube and called their kingdom Hungary, and there they are to-day. They are the only people in Europe except the Turks who do not belong to the white race.

The greatest of all the old German emperors was Frederick I of the house of Ho'-hen-stau-fen. He is known as Frederick Barbarossa, or Red-beard. One of the best of his acts was to stop the wars and plunderings of the barons. He compelled all the princes to obey him, and made the kings of Poland and Bohemia his vassals.

But Frederick with all his power could not conquer the Italian cities. These cities were founded by the Lombard nation whom Narses had brought into Italy. Milan was the leading one. They had grown rich by trade, and were determined to govern themselves. They drove out the counts and bishops who had ruled them. When Frederick came into Italy with his army, they joined in a league against him.

The king captured and burned Milan, but in the end he was defeated and the cities became free and independent.

Henry the Fowler Chosen Emperor of Germany.

Frederick's death during the third Crusade has been mentioned. He was the best loved of all the emperors, and the people mourned for him many years. A legend grew up among the peasants that the hero was not dead, but asleep in a cavern among the mountains. In after years, when the empire fell into disorder and weakness, the people sighed for the return of the times of Barbarossa.

XXI. THE REVIVAL OF LEARNING

REVIVAL means a bringing to life again. When a country has schools and colleges, books, and works of art, and when the people are educated, we may say learning is found there.

The barbarian tribes that swarmed into Europe cared nothing for learning. The books of the Greeks and Romans were destroyed. There were no schools worthy the name. Here and there a wise king like Alfred the Great or Charlemagne, had established schools, but most kings cared only for war.

The knights and nobles despised learning. Study was for priests and not a fit occupation for a soldier. A few schools were kept up in the churches or in the convents where the monks lived; but these were only for the education of the priests.

We may say truly that learning had died out in Europe.

During the fifteenth century it was revived, or brought to life again in Italy.

Italy was less exposed to the attacks of the barbarians than the other European countries. The Lombard cities were the first to grow rich. Florence, Venice, Genoa, and Pavia, had many citizens who had grown wealthy by trade. When people

have money they can devote their time to writing books or to painting and sculpture.

The people of these rich Italian cities were the first people in Europe to give some attention to books.

The poet Petrarch was the first to begin to study the old Greek and Latin books. He loved to read the poems of Homer. He said that there were not more than ten men in Italy who could understand them.

Petrarch and other Italian scholars began to search through the old libraries of the churches and monasteries for rolls of parchment containing old writings. In neglected cellars among heaps of rubbish, and in strange nooks and out-of-the-way corners they found here and there a manuscript which was priceless.

These precious old rolls were unrolled and copies were made and placed in libraries. It was in the fifteenth century that Pope Nicholas V founded the great Vatican library at Rome. He collected five thousand volumes at a cost of $250,000. This Pope kept several hundred clerks at work copying books, for you must remember that there were no printing presses at that time.

Constantinople was the only city that had not been taken by the invading tribes. Many valuable collections of books were kept there. Schools were kept up and many learned Greeks taught in them.

In the thirteenth century the Turks began to attack this city. They crossed the Bosporus and captured all the land about the city. The Turkish Sultan, Baj-a-zet′, defeated an army of one hundred thousand French and German knights and swore that in a short time "he would stable his horse in St. Peter's Church at Rome."

But before Bajazet could carry out his plans, his own kingdom in Asia was invaded by Tam-er-lane′, a descendant of the great Genghis Khan of whom we read in the story of China. His name was really Timour the Lame. He was so called because he was lame in one of his legs. But this name was changed into Tamerlane.

Tamerlane ruled in Turkestan. His capital was at Sam-ar-cand′, where he lived in a fine palace of marble. He was chief of the Mongols, a tribe of Tartars. He had conquered all of Asia except India and Turkey, both of which he afterwards did conquer. He was more cruel than Attila, the "scourge of God." It is estimated that he burned and plundered fifty thousand towns and killed five millions of people. When he took Ispahan in Persia he slew seventy thousand. At Delhi in India, one hundred thousand prisoners were massacred. He took Bagdad, the old capital of Haroun-al-Raschid, and made a pyramid of ninety thousand heads at the gates of the city.

He now decided to subdue the whole world.

Statue of Gutenburg, the Inventor of the Printing Press.

"There is only one God in heaven," said he, "and there should be only one king on earth." From Bagdad he marched west. Bajazet hurried away from Constantinople to meet him. They met at Angora in Asia Minor. The Turkish army was destroyed. Bajazet was made a prisoner. Timour put him in an iron cage and chained him to one of the bars. In this way he was carried from place to place for the amusement of the Mongol soldiers.

Tamerlane returned to his capital and gave several weeks to feasting. Then he called his armies together and set out to reconquer China which had just rebelled and had driven out her Mongol emperors. On the march he died. His empire fell to pieces at once, and the world breathed a little more freely when it heard that he was dead.

The people of Constantinople knew that sooner or later their city would be taken. They could hardly muster ten thousand soldiers while their enemy had several hundred thousand. Many Greeks began to leave the city for Italy. Teachers and scholars, who owned precious parchment rolls, took their treasures to Italy. They set up schools in the Italian cities, where they taught Greek and Latin.

They were made welcome. The Italians had become earnest students of these languages and they gave their wealth to these Greek teachers. Many hundreds and even thousands of these pre-

cious old books of Greece and Rome were thus saved. For in 1453 Mohammed II besieged Constantinople with two hundred thousand men and took it by storm. He took down the cross from

Mohammed II. Entering Constantinople.

the steeple of the cathedral of St. Sophia, and put up the crescent, the sign of the Mohammedan religion.

Since 1453 the Turks have continued to hold the city on the Bosporus, that Constantine had thought the finest place in the whole world for a capital.

While the Italian clerks were slowly copying old manuscripts with pen and ink, a German, John Gutenburg, of Mainz, was inventing a quicker method of book-making. Long ages ago the Chinese had discovered a way of printing. Before Gutenburg's time this Chinese method was in use in Europe also.

A block of hard wood was made of the size of the page to be printed. On this block was carefully carved the words and sentences of that page. When this was done, the wood around the letters was cut away leaving the letters standing out in relief.

Ink was put on the block. It was then carefully pressed down on a sheet of paper, just as we use a rubber stamp to-day.

Gutenburg improved this method by cutting out each letter separately on a piece of wood or metal. When this movable type had been used to print one page, it could be taken out to set up another page. Thus the printing press was invented in 1438. About the same time also the art

of making paper from linen rags was discovered. These were two of the greatest inventions ever made by man.

A few years after this invention, printing presses were set up in Italy. The greatest printer of the age was Al'-dus Ma-nu'-ti-us of Venice.

John Gutenburg and the First Printing Press.

Gutenburg's first printed book was a Latin Bible made about 1450.

Aldus printed hundreds of books in Greek and Latin. His books were famous for their beauty and freedom from mistakes.

Scholars from England, France, and Germany

flocked to Italy to learn of the great teachers there. When they returned to their homes they carried with them copies of the books they had studied. Teaching in the Italian schools consisted in reading and copying the old Greek and Latin manuscripts. First the teacher would read a passage. This was written down by the class. Then the teacher would explain the meaning of the passage copied; this was also written. When the course was finished, each pupil would have a complete copy of the book along with the explanations given by the teacher.

In a few years schools were established all over Europe for the study of Greek and Latin, or the New Learning, as it was called. Books on geography and travel were eagerly read, for men had begun to make voyages along the coasts of Africa and northern Europe.

MODERN HISTORY

XXII. THE SEARCH FOR THE INDIES

WHEN Alexander the Great led his army into India he was surprised to find a rich and prosperous land.

The Greek settlers in Asia began a trade with India which was kept up for many centuries. Even before Alexander's time it is probable that the Phœnician merchants carried on trade with the far Eastern countries by way of Babylonia.

When the Crusaders marched through Asia Minor, they were astonished at the wealth and splendor of the great cities. They were delighted with the perfumes and spices of Arabia. The skill of the Arabs in the making of steel weapons was greater than their own. The people of Asia could make beautifully dyed cloths. They also understood arithmetic, algebra, chemistry, and astronomy, and had translated many of the Greek books into their own language.

Through the Crusaders, the people of Europe became accustomed to the luxuries of Eastern countries. When these wars were over, the Italian cities, especially Venice and Genoa, began a trade

with Asia that made them the richest cities in the world. The goods brought to these cities were sold to kings and nobles through all Europe.

By and by travelers made their way to far-off Cathay, or China, and to the Spice Islands of the East Indies. The most noted of these travelers, Marco Polo, has already been mentioned as a visitor at the court of Kublai, the Tartar emperor of China. p. 16.

Polo wrote an account of his travels. The tales he told of the splendid cities and rich palaces of marble, ivory, and gold, were not believed by his fellow-countrymen. He told of the island of Cipango in the ocean east of Cathay. He made a voyage among the Spice Islands, along the coast of India, and through the Persian Gulf, and everywhere he saw signs of luxury and wealth. At the close of his life some one asked him if he had not erred in his account of his travels. "Every word of it is true," said he.

The merchants of Genoa were friendly with the Greek emperors of Constantinople. They were allowed to send their ships into the Black Sea and to trade with the people in southern Russia. From this place they sent caravans overland to China, and brought back the rich silks of that country.

Venice traded in the eastern Mediterranean with Egypt and the coast of Asia, where they met caravans which journeyed as far as the Tigris and

Euphrates rivers and the Persian Gulf. There these caravans bought goods of other caravans that came from countries still farther east.

When the Turks took possession of Western Asia they would no longer allow the Christian merchants to trade in those parts, and after they took Constantinople they shut the vessels of Genoa out of the Black Sea. Their pirate ships swarmed in the eastern part of the Mediterranean Sea, and it was unsafe for a merchant vessel to venture into those parts, unless well armed.

The Turks sailed even out into the Atlantic and along the coasts of Europe and Africa, and many a battle was fought with them by sailors of Italy and Portugal.

Columbus tells of a sea fight which a vessel of Genoa had with a Turk off the Portuguese coast. The Genoese ship was sunk and the crew swam ashore, Columbus among them.

When the Eastern trade routes were thus cut off by the Turks, the Italian cities began to search for a new route to India by sea. In this work the Portuguese took the lead. Marco Polo had told of a great ocean on the east coast of India and China. If they could only find this ocean! But Africa was in the way. They must sail around it. It was not thought to be very far. But there were strange ideas about the ocean in those times. People thought that if one sailed out to the edge of the

Italian Merchant Ships of the Time of Marco Polo.

ocean, the ship would fall off the earth, or else be destroyed by the terrible monsters that were thought to live there. They thought the earth to be flat, like a round pie dish, and that the ocean was a great stream flowing around the outer edge.

Then it was believed that as one approached the equator, the water became boiling hot, and of course no one could sail a ship on boiling water.

But Prince Henry of Portugal was not disturbed by these tales. He sent out ship after ship along the coast of Africa to look for a strait through it or a way around it. He also told his sailors to go ashore and look for gold. The sailors were easily frightened and soon turned back. When they reached Cape Non, they were met with such terrible storms that they did not think it possible to go farther.

When Prince Henry died in 1463, his sailors had gone as far as the gold coast. In 1471 they crossed the equator and were astonished *not* to find boiling water. At last in 1486, Batholomew Diaz reached the most southern point of Africa, which was named the Cape of Good Hope. For now they had "good hope" of reaching Polo's wonderful ocean and the Indies.

In 1498 four ships sailed under the command of Vasco da Gama, a young man, but one who was never frightened by anything. When he reached the Cape, the storms so alarmed his men that they

resolved to turn back. But Vasco locked them up and sailed on.

He passed the Natal coast on Christmas Day, which he named in honor of the birth of Christ. On he sailed up the eastern coast. At Mozambique he found a pilot who knew the way to India. Then they struck eastward across the Indian Ocean and arrived at last in the harbor of Calicut on the western coast of India. The road to the Indies was found at last.

Everywhere da Gama found the Moors in possession of the trade. A battle was fought with them at Calicut before they would allow the Portuguese to go ashore. In 1500 da Gama returned to Lisbon with his ships laden with the treasures of the East. The Portuguese then sailed frequently over da Gama's route to India. Their great generals, Al-me'-i-da and Al-bu-quer'-que, drove out the Mohammedans, and Portuguese settlements took their place along the African coast.

While the Portuguese were sailing east around Africa in search of the Indies, Columbus was hoping to find them by sailing west. When he read Polo's tale of a great ocean east of Asia, he said that this ocean was only the western side of the Atlantic Ocean, and that the world was round like a globe and not flat like a plate as most people thought. Being round, India could be reached by sailing west, just as a fly can walk around an apple.

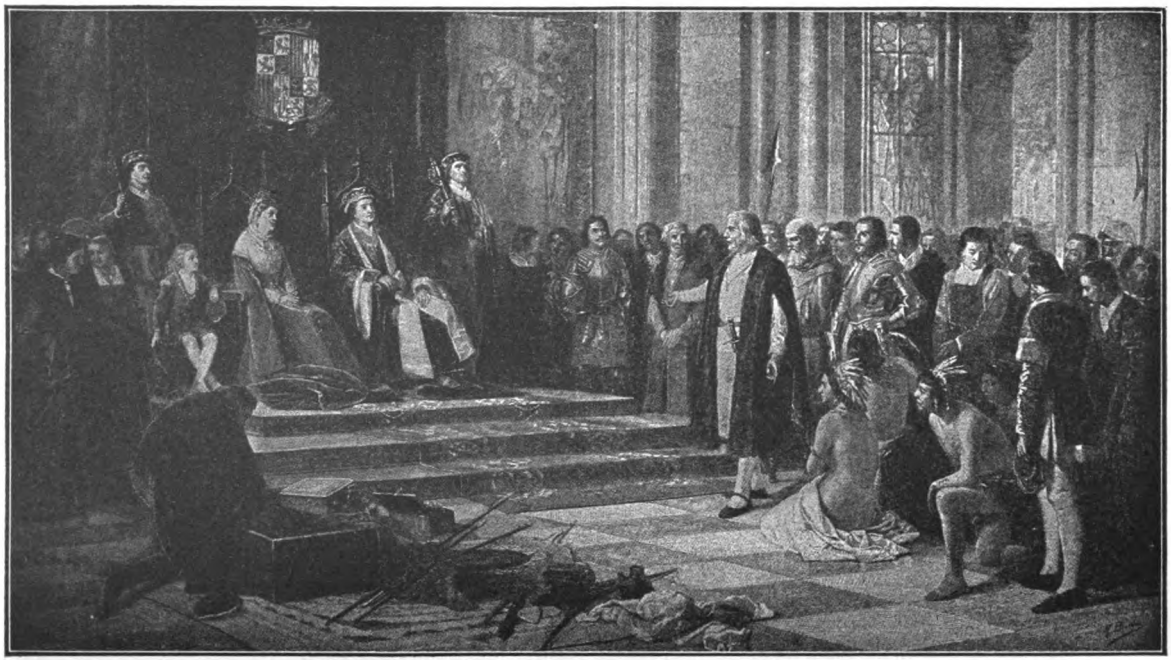
Vasco da Gama Before the Indian King at Calicut.

When Columbus asked help of the King of Spain to fit out a fleet, that king was making a final effort to drive the Mohammedans out of Spain. After ten years of bloody war, the Moorish kingdom of Gra-na'-da was taken. Bo-ab-dil', the last king, fell in battle, and the people were given the choice of becoming Christians or leaving the country. For a hundred years longer the Moorish people remained in Spain. But on account of cruel persecution many left. In 1609 Philip III drove the last of them, about a million, out of the land.

It was in 1492 that Queen Isabella at last gave Columbus three ships for his western voyage. His discovery of a new world in the West was the most important event in the history of the world.

For many years America was thought to be a part of India. But in 1513 a Spaniard, Bal-bo'-a, crossed the Isthmus of Darien and saw the great Pacific Ocean. Six years later, Ferdinand Ma-gel'-lan, a Portuguese sailor, was trying to find a shorter voyage around the southern end of South America into the Pacific Ocean. He crossed this ocean to the islands south of Asia and came back to Portugal by way of the Cape of Good Hope. He had sailed around the world.

Magellan had proved that America was a new continent separate from India. But he had also found the voyage to be far longer than the route around Africa. Magellan did not live to reach



Reception of Columbus by Ferdinand and Isabella After his Return from his First Voyage to America.

home, and only one of his five ships returned. The tale of his voyage is one of the most thrilling and interesting in history.

These voyages would not have been possible had it not been for the mariner's compass, by which the sailor can steer his ship in fair weather or in storm, by day or by night. And without gunpowder and muskets the explorers would not have been able to conquer the fierce natives that they found on every coast. It was the savage tribes in the Philippine Islands that killed Magellan, and the first colony that Columbus established in Hayti was soon destroyed by the Indians.

A new period in the history of the world begins with the voyage of Columbus and the finding of the Indians. We call it modern history. Three great inventions mark the beginning of this period, the printing press, the compass, and gunpowder.

The story of printing has already been told in the Chapter on " The Revival of Learning." Both gunpowder and the compass were known in China at least 2,000 years before they were invented in Europe. The compass now in use was invented by Flavio Gioja (Fla'-vi-o Jo'-ya), an Italian, about 1300. A few years before this, gunpowder was discovered by Roger Bacon, a learned student and professor at Oxford, England. It was first used in war by the English at the battle of Cre'-cy in France, 1346.

XXIII. PETER THE GREAT AND RUSSIA

In the story of the Northmen we have seen how a pirate chief, Rurik, began the kingdom of Russia. The Finns, living along the Baltic Sea, called the invaders *Rustsi* (pirates). From this came the word Russia. But the Mongols and Turks, who invaded Europe from time to time, completely crushed the little kingdom. The Russians were made slaves and forced to pay tribute for more than two hundred years.

In the fifteenth century, Ivan the Great freed his country from the Tartars and built up a new kingdom at Moscow. In 1682 the greatest of the Russian rulers, Peter the Great, came to the throne of Muscovy, as the country was then called. During his reign of forty-three years, he changed his little barbarous kingdom into a great and progressive modern empire.

One of Peter's intimate friends was a Swiss named Lefort. Lefort had traveled widely, and he told Peter how affairs were managed in the great European nations.

Peter's first work was to get seaports. His only port was Archangel, in the north. The harbor was frozen during the greater part of the year and was of little use. The Swedes held the Baltic, and the Tartars kept the region bordering on the Black

Sea. In two expeditions Peter broke the Tartar power in the south and seized a port on the Sea of Azof.

But he needed a fleet. The Russians had no ships and did not know how to build them.

Peter determined to learn how. He disguised himself as a common laborer and went to Holland. The Dutch were the best shipbuilders in the world at that time. He hired himself to a rich shipbuilder at Amsterdam and helped to build a large vessel for the East Indian service. He learned the whole process of building a ship, from the laying of the keel to the rigging of the sails.

After a time it leaked out that the active and hustling workman was the King of Russia. The Dutch called him Boss Peter. They have preserved the little house where he lived, and you may still see the two rooms where he cooked his food and slept.

Peter was not content to learn *one* thing. He also studied medicine, learned to pull teeth, and studied the manufacture of paper, flour, and the construction of mills and printing presses. In fact, every art and industry that he thought might be of use to build up his own country was carefully studied. He was not interested in war, but later he became a good soldier.

From Holland he went to England. King William III gave him a beautiful vessel fitted out

Peter the Great Studying Ship-Building among the Dutch.

for war, and arranged a mock naval battle to show him how to use it. When Peter departed he slipped into the king's hand a large and beautiful ruby of great value.

Ivan the Great had organized a powerful company of guards called the Strel'-it-zes. This imperial bodyguard reminds us of the Pretorian Guard at Rome. When the government did not suit them, they rebelled and set up a king that they liked better.

While Peter was studying naval tactics in England, he heard that the Strelitzes had revolted. He hurried back to Moscow, and with his own sword he cut off the heads of a hundred of the rebels in an hour. He then disbanded them altogether and organized a new army.

The dress of the Russians was like that of the Turks. They wore long robes with wide sleeves, and long beards were the height of fashion. Peter wanted them to dress like the people of civilized countries, and made a law that every man except the priests should cut off his beard. He ordered the long robes to be shortened, and the loose sleeves to be made smaller. When some of his courtiers objected to this new regulation, Peter took a pair of shears and clipped off their beards and skirts himself. He also placed barbers and tailors at the gates of the city, and when a long-bearded Russian came along he was seized and shaved.

Peter the Great Studying Ship-Building among the Dutch.

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The results of Peter's travels were now seen in other changes. He began by building schools and factories. Then he laid out roads and canals, and established a postal system. The gold and silver were made into new coins, mining was begun, and new laws were made, giving the people of each town a share in the government.

While Peter was busy with these things, a boy of fifteen years became King of Sweden. Several kings of Europe thought this a good time to rob Sweden of some of her land. Peter wanted the Baltic coast as a place to build a new capital, and to afford harbors for his ships.

But the new king was Charles XII, who turned out to be a young Alexander. He attacked Peter at Narva, and with eight thousand men beat twenty thousand Russians.

"The Swedes have beaten us this time," said Peter, "but they will soon teach us how to beat them." And they did. At Pul'-to-wa, the Russians so defeated the army of Charles that he fled into Turkey with less than a dozen men.

Peter then filled in the marshes along the river Neva and built the city of St. Petersburg. This brought Russia into the midst of European affairs, and made her one of the greatest of the nations.

One more war, this time against Persia, brought to Russia the Caspian Sea and the land around it. Two years later Peter died of a fever which he got

by exposing himself in assisting some shipwrecked sailors in the Gulf of Finland.

Forty years after his death (1762) another great sovereign came to the throne of Russia. This was Catherine the Great, the ablest woman that

The Battle of Pultowa.

ever sat on a throne. She was fully as active and far more wicked than the great Peter himself.

There is only one of Catherine's many deeds that we shall now try to remember, and that one is the seizure of Poland. With Prussia and Austria she divided that kingdom, and each of the robbers

took a part. The Poles fought desperately under their patriotic leader, Kos-ci-us'-ko, but they were defeated by the three giants who seized their country.

"Now," said Catherine, "I have a doormat on which I may step when I go into Europe."

Poland was ruled by a Russian governor at first, and the people were allowed to have their own laws and the Catholic religion. But in 1832 they rebelled on account of harsh government.

After a series of bloody battles they were put down, and eighty thousand of them were exiled to Siberia in one year.

The *Roman* Catholic religion was suppressed and the *Greek* Catholic faith forced upon the people.

The Russian Government is still the harshest in Europe. Some day the people will no doubt rise up and demand liberty.

XXIV. PEOPLE AGAINST KINGS

THERE was once an uprising of the people in an old city of Europe. Some of the rebels were seized by the soldiers, and one poor stuttering fellow was brought before the king.

"Why have you rebelled against me?" sternly asked the king.

"For t-t-to-o m-much taxes," was the poor fellow's reply.

"Too much taxes" has been the cause of much trouble between people and kings. It has brought about revolutions, or changes of government. The revolutions in England, in France, and in America were all caused by too much taxes. The people will put up longer with a king who takes their lives than they will with one who takes their money.

A great deal of the old history is about kings and nobles. But in the modern history we find more about the people. In most countries they were kept under by the king, the priests, and the soldiers. But gradually they have gained a share in the affairs of government. Usually they gained their rights through bloody wars and deeds of violence, for tyrants do not give up power easily.

Let us see now how the people threw off the rule of their kings in some of the leading nations.

After the reign of Queen Elizabeth, the Scotch

king, James Stuart, became King James I of England. He believed that a king had the right to make any laws he pleased, whether the people liked them or not. He also thought he had a right to tax them without their consent. James's son, Charles I, succeeded him in 1625.

In England, as we have learned, there was a body of men called the Parliament. Every county and city chose two men to represent them in this Parliament. These men made up the House of Commons. The nobles and bishops composed the House of Lords. No tax could be raised without the consent of the House of Commons.

As soon as Charles began to reign, he levied taxes on the people without asking the House of Commons. They then drew up a document called the Petition of Right, and made the king sign it. In this he agreed not to take money from the people in any way without the consent of Parliament.

But the king broke his word and taxed the people more than ever. At last they and the Parliament began war against him. The great leader in this civil war was Oliver Cromwell. For three years the war went on. Cromwell won the battles of Marston Moor and Nase'-by. The king was taken prisoner, and put to death as a "tyrant, traitor, murderer, and public enemy."

England then became a republic with Cromwell

Charles I on the Way to Execution.

at the head of it. He was called Protector of the Commonwealth.

After his death, the son of Charles I became king. He ruled according to the laws of the country. But his brother, James II, came to the throne in 1685, and began to rule in the old way, without the consent of the Parliament.

James tried to change the religion of the country, as well as to collect taxes unlawfully. He put many people to death without a fair trial. The people soon came to hate him so much that they declared the throne vacant and made William of Orange king. William was King of Holland, and a descendant of William the Silent, who had fought against Philip II. This change of kings is called the English Revolution.

Since that event the people have gained more and more power in England, until to-day they have entire charge of the government, while the king has very little power left.

In 1775 the American colonies rebelled against another English king, George III. He tried to do what the Stuart kings had done—tax them without their consent. A long war followed, which we call our Revolutionary War. The colonies won and became the United States of America. The great leader of the colonial armies was George Washington, who took command at Boston in 1775. By March of the following year he had driven the Brit-

ish out of that city. But he was defeated in August, 1776, in the battle of Long Island, and was obliged to retreat across the Delaware River into Pennsylvania. In the meantime the Declaration of Independence had been signed at Philadelphia, July 4, 1776. For five years longer the war went on until the British were surrounded at Yorktown, and their general, Lord Cornwallis, compelled to surrender. The independence of the new republic of the United States was acknowledged when a treaty of peace was made in 1783.

George III was the last English king who had very much power. The Parliament declared that the "King's power had increased too much and ought to be diminished." And they speedily diminished it.

The next uprising of the people took place in France. Again it was "too much taxes" that caused the trouble. France had been governed by kings since the time of Clovis, twelve hundred years before. The king was assisted in the government by a council of his nobles, and by an assembly of the people. We have read how all the freemen met in the time of Charlemagne to assist the king. But after Louis XI conquered his vassals he took all the power himself, and neither the nobles nor the people had anything to do in ruling the country.

From 1643 to 1715 Louis XIV had been king. The French called him the Magnificent. He ruled

Washington Crossing the Delaware.

alone. Such a government we call an absolute monarchy. He fought long and expensive wars with England, Germany, and the Netherlands. These wars made the taxes very heavy.

There were about one hundred thousand nobles and priests in France who owned one half the land. They paid no tax at all. The people who owned the other half of the land paid all the taxes. The nobles as well as the king taxed the people. It was said: "The nobles take half of the people's money and the king takes the rest."

They had to work on roads and public works without pay. They were taxed for everything they bought; and every peasant who sold any vegetables or grain had to pay a tax when he took them to market.

Black bread with a piece of onion to flavor it was their food. Besides, they had to make the flour in the lord's mill and bake the bread in his oven, and pay well for the privilege. They were not allowed to build fences to protect their crops, because that interfered with the lord's hunting. At night they had to stay up and thrash the frog-ponds, so that the croaking of the frogs might not disturb the lord's sleep.

During the reign of Louis XV (1715-74), things grew worse and worse. He was wicked and wasted the public money. England took away the French colonies in India and America. France

lost her fleets and armies. More taxes were laid on the suffering people until they became rebellious and desperate from starvation.

" After me comes the deluge," said Louis to his courtiers on his deathbed. And a deluge of fire and blood did come in the shape of the French Revolution.

The next king was Louis XVI, the grandson of Louis XV. He was married to Marie Antoinette, the daughter of Maria Theresa of Austria. A boy and girl became the rulers of a country that needed the genius of a Cæsar or a Napoleon.

The king called the clergy and the nobles together to see what could be done to pay the great debt that had been brought on by the foolish wars. But they refused to pay a cent of tax, and the people could not pay any more.

Next the States General was summoned. This included, besides the nobles and the clergy, the representatives of the people, who were called the Third Estate.

The Third Estate soon took the power into their own hands, and called themselves the National Assembly. The king attempted to send them home, but they declared that they would never go till they had reformed the government of France. They drew up a constitution, or law, which took away from the king the power to levy taxes, and gave it to an assembly of the people. This government

lasted only a year. Then a new assembly, called the National Convention, met in 1792.

During this time (1789–92) the king had enlisted a bodyguard of German and Swiss soldiers. This angered the people. They took the Bastile (Bas-teel'), or state prison where the tyrannical kings had kept their prisoners, and leveled it to the ground. The king and queen were made prisoners in Paris. Once they nearly succeeded in escaping from France, but they were captured and brought back and kept as prisoners in the palace of the Tuileries (Twe'-le-riz). Many French nobles had fled from the country to get help to restore the king to power. Prussia and Austria sent armies to Paris under the Duke of Brunswick. But the Revolutionary generals defeated him.

A Paris mob attacked the Tuileries and killed the Swiss guards to the last man. Then about ten thousand *royalists,* that is, those who favored the king, were taken from the jails and killed.

When the National Convention met, they abolished the monarchy, and made France a republic. The king and queen were put to death. Now began the time that is called the Reign of Terror. During this period everybody suspected of favoring a return to the old government was beheaded. An instrument called the guil'-lo-tine was invented for cutting off heads quickly, and a special sewer

had to be made to carry off the blood. It was like the days of Marius and Sulla in ancient Rome.

In the city of Nantes (Nants), thirty thousand were killed. Killing *one* at a time took too long, so the prisoners were lined up and mowed down with cannon. Sometimes a ship would be loaded with victims and sunk in the river. Three hundred little children were drowned at one time in the river Loire.

At last Robes-pierre', the leader in the work of blood, was himself sent to the guillotine. The people came to their senses again, and the work of the mob was over.

In October, 1795, the Convention met to form another government for France. Its members had seen enough blood, but the Paris mob, "Terrorists" they were called, had not. About forty thousand men and women surrounded the palace where the Convention met. They forced back the troops, and the members were in fear of their lives.

Two years before this, when the French army had captured the city of Toulon, a young officer of the artillery had shown great skill in planting the guns. There was one man in the Convention who had been present.

"I know of a man," cried he, "who can protect us from the mob."

That man was Napoleon Bo'-na-parte, a native

of the island of Corsica. He was then twenty-six years of age. The Convention put him in command of the troops, and adjourned until the next day. During the night Napoleon planted cannon facing every street that led to the Tuileries palace and charged them with grape shot.

The next day came, and the Convention met. The mob again advanced, determined to kill the men who were trying to restore order. They were allowed to approach within a hundred yards; when boom! whiff! they were met by a hail of shot that sent them flying back in wild disorder, leaving hundreds of dead and dying on the ground. The mob and France had found a master.

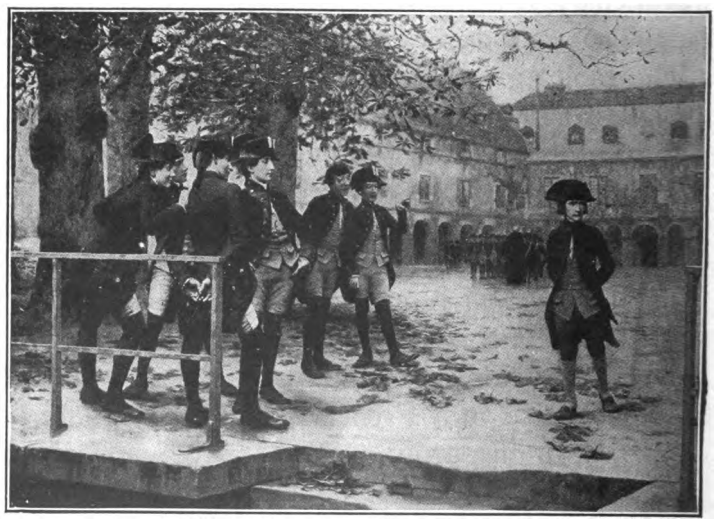
The young man who thus became famous in a day was born in the island of Corsica in 1769. He was educated in a French military school and appointed to the army at the age of sixteen. In school he was noted for industry and perseverance. A hard problem was once given to his class. Napoleon shut himself in his room and worked at it for seventy-two hours, and solved it.

The Directory at once made him commander of the National Guard. It was his business to defend Paris. But the enemies of France were coming on every side, and he was first sent to Italy to meet the Austrians and Sar-din'-i-ans.

In eighteen months he had compelled both countries to make peace. He had won fourteen battles,

and taken a hundred thousand prisoners with two thousand pieces of cannon.

France then declared war against England, and Napoleon was put in command. He took a fleet and army to Egypt, intending to take possession



Napoleon at School.

of that country, and then to attack the English possessions in India.

But there he failed. Admiral Nelson destroyed his fleet in the Battle of the Nile, and Napoleon returned to Paris. The people received him joyfully. The Directory had failed to govern successfully, and Napoleon drove them out. He then took charge of affairs himself. He was called the

" First Consul." There were two *other* consuls, but Napoleon had all the power.

Austria had begun war again, but was defeated in the battles of Ma-ren'-go and Ho-hen-lin'-den and forced to make peace.

Napoleon was made First Consul for life in 1802 by a vote of the people. In 1804 they chose him Emperor of France. From that time until the Battle of Waterloo, in 1815, he was constantly engaged in war. The story of Napoleon's life is a story of battles.

Let us see what these wars were about. It was a rule in Europe that no one country should be allowed to become *too* strong, for fear it might seize upon its weaker neighbors. This was called keeping the balance of power. The balance of power was then in favor of France. Napoleon had seized lands in Italy and Germany which did not belong to France, and the other countries joined together to make him give up the conquered territories.

England, Russia, Austria, and Sweden made the first great attempt to overthrow him.

To fight England, he must invade that country. So he gathered a great army at Bou-logne', and was only waiting for his ships to come to take his army across the English Channel. But Nelson destroyed his fleet at the Battle of Trafalgar, and Napoleon was obliged to give up the attempt.

He then marched his army into Austria, where

The Battle of Marengo.

he defeated one hundred thousand Russians and Austrians at Aus'-ter-litz. It was his greatest victory.

In 1806 Prussia joined the alliance against him. In two battles he crushed that country and took possession of Berlin.

While there he visited the tomb of the famous fighter, Frederick the Great. The sword of the great general was kept suspended over his grave.

Napoleon took it down and said:

"I will send this to France as a relic."

Said one of his generals, "If I were you I should keep it for myself."

"Have I not then a sword of my own?" asked the emperor.

The next year (1807) Russia was completely overwhelmed at the Battle of Fried'-land and compelled to ask for peace.

The emperor and the czar met on a raft. "Do you hate England?" asked Napoleon.

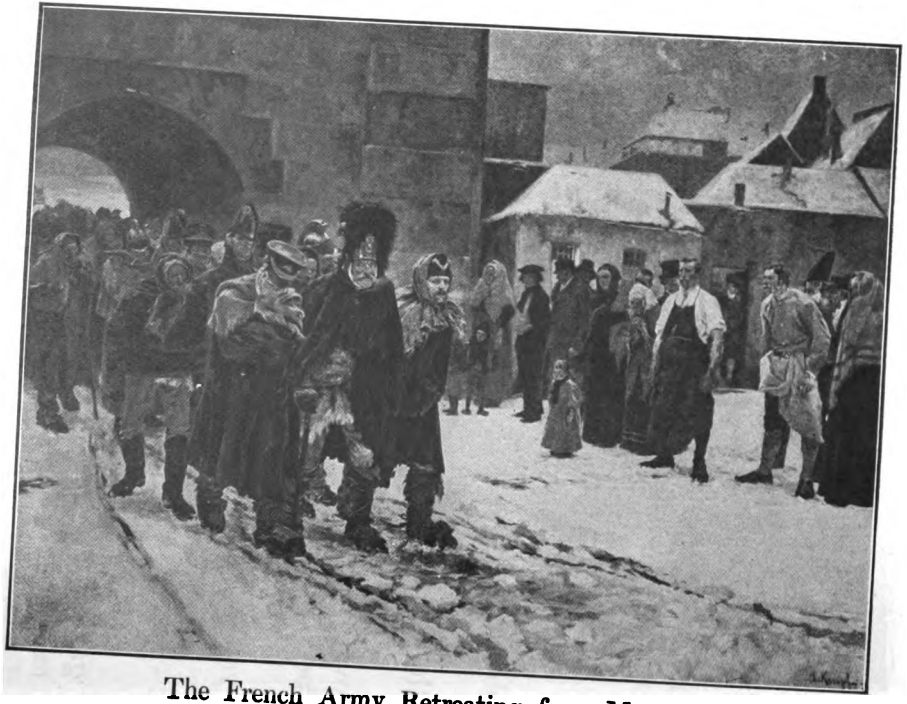
"As much as you do," answered the czar.

"Then," said Napoleon, "peace is soon made."

He next began war against Spain and Portugal to get control of those countries. This war was called the "Peninsular War."

England sent an army under Sir Arthur Wellesley (afterwards Duke of Wellington) to the aid of these countries. After a long struggle Napoleon's generals were defeated and driven out.

During the Peninsular War Russia had broken



The French Army Retreating from Moscow.

her agreement with Napoleon, so he invaded that country with half a million of soldiers. The Russians allowed him to march as far as Moscow, and they then burned the city. But they would not fight him. They destroyed all the food, and made the country through which he must march a desert.

Winter came on and Napoleon had to retreat to France. In that terrible retreat he lost three hundred thousand men.

Again his enemies joined against him and defeated him at Leip'-sic. He then resigned the empire and went to the little island of Elba to live.

But he broke his agreement to live a private life and escaped to France. He soon raised a fresh army and hurried to meet the English and Prussians in Belgium.

At Waterloo he met the English under the Duke of Wellington. After a stubborn battle he was defeated and his army driven from the field.

He was not allowed to escape again, but was taken in an English vessel to the island of St. Helena. There he died, May 1, 1821.

Louis XVIII, a brother of Louis XVI, was then placed upon the throne a second time. He was succeeded by Charles X. Charles was driven out in 1830, and Louis Philippe, Duke of Orleans, was chosen king. He was driven out in 1848 and a republic established for the second time. Louis Napoleon, nephew of the great general, was chosen president.

XXV. THE SETTLEMENT OF NEW LANDS

After the route to the Indies was discovered by the Portuguese, and a new world found by Columbus, the nations of Europe made haste to send ships and colonists to the new lands. Although these lands were occupied already by other races, it was considered right for Christian nations to drive out the heathen and take their lands. The Portuguese were the first to establish trading ports along the coast of Africa. They also settled in the islands of Java, Sumatra, and in the Moluccas. When Philip II conquered Portugal all these colonies of Portugal became Spanish.

The Dutch were famous merchants and shipbuilders, and when Philip made war on them on account of their religion, they sent their ships to the East and seized all the Spanish settlements. Soon all the tea, coffee, and spices of the Indies were in the hands of the Dutch merchants, and they grew rich by selling them to the nations of Europe.

The Dutch East India Company employed Henry Hudson to look for a shorter road to the Indies. He sailed west across the Atlantic Ocean and entered the Delaware and Hudson rivers. He took possession of all the land between these rivers for Holland. They named it New Netherlands.

The English king, Henry VII, sent out John Cabot to find a western route to the Indies. Cabot sailed along the coast of North America and claimed all that part of it lying between Nova Scotia and the Spanish possession on the south.

Columbus had discovered the West India islands and the coast of South America. Ponce de Leon found the coast of Florida. Cortez conquered Mexico, and Pizarro, Peru. And so, the southern half of the New World came into the possession of Spain. The Pope had divided the new lands between Spain and Portugal by drawing a line straight around the globe, near the fifteenth meridian. This gave Brazil and the East Indies to Portugal. But all the Western world belonged to Spain.

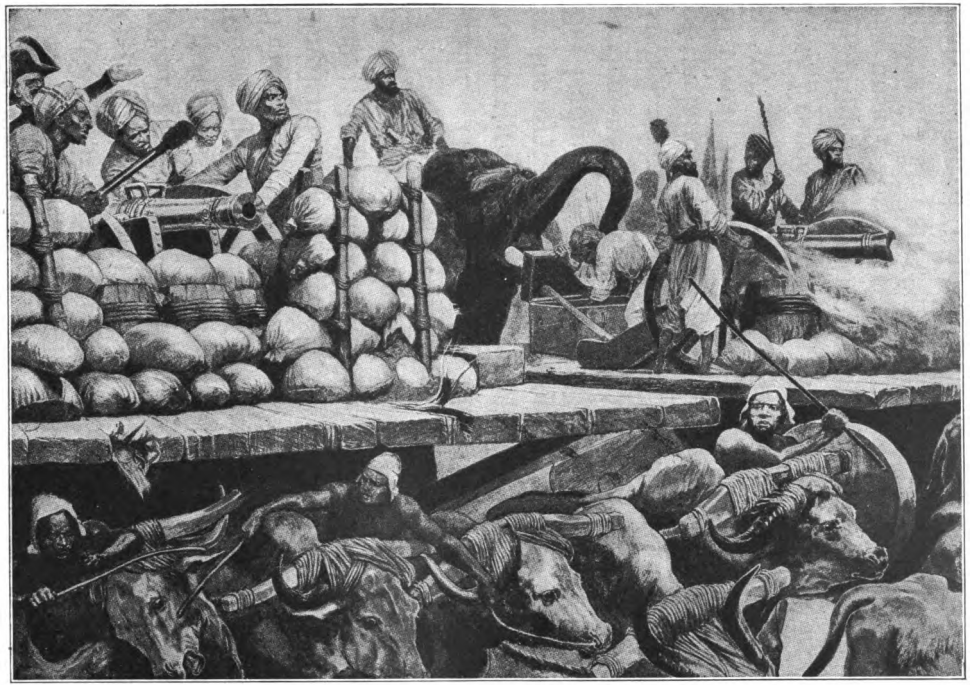
But France, England, and Holland paid no attention to the Pope's division of the world. It is told of Francis I, the French king, that he asked Philip to "show him the will of Father Adam by which the New World was divided between Spain and Portugal." The will was not found, evidently, for Francis, too, sent out explorers, who sailed up the St. Lawrence River and discovered the great fisheries along the coast of Newfoundland. This part of the New World became known as Canada, and was settled by the French.

The trade with the mainland of India was first

in the control of Portugal and Holland. But France and England soon took the greater part of it from them. The English East India Company was established by Queen Elizabeth in 1600. The merchants of this company built trading stations at Ma-dras' and Cal-cut'-ta in India.

From 1689 to 1782 France and England were almost constantly at war. These wars were due to the ambition of the kings of France, Louis XIV and Louis XV, to make France more powerful than the other nations. The war in America was decided by the capture of Quebec in 1759. General Wolfe and his army climbed the steep cliffs above the city during the night. In the morning they waited for the French to attack them on the Plains of Abraham. Montcalm, the French commander, led his men against the foe, but the French were defeated, and both Montcalm and Wolfe were killed. A single monument has been built to the memory of both.

Only two years before this, in 1757, Robert Clive had won the battle of Plassey in India. This made the English supreme in the Valley of the Ganges River, the richest part of India. The English continued to take town after town until now they rule the whole of India. They owe their vast empire in America and India to James Wolfe and Robert Clive more than to any other two men. Peace was made in 1763, and England made



Battle of Plassey.

France give up nearly all her colonies in America and India.

The English also gradually drove the Dutch out of their African colonies. In 1806 they seized Cape Colony, and the Dutch moved into Natal. Then England took this also. Finally the Boers (Boors), as the Dutch were called, crossed the Vaal River and settled the Orange Free State and the Transvaal. These colonies were also taken by England at the end of the Great Boer War in 1901. British East Africa, Egypt, and the Sudan, are also under the control of England.

About 1775 the English began to settle Australia. Gold was found there in 1851, and the country grew rapidly. Sheep were found to thrive in the dry climate, and stock-raising has become the leading occupation. The English have also settlements in the islands of the Pacific, in the East Indies, and on the coast of China. About one-fifth of the land surface of the globe is under the control of Great Britain.

When the power of the Turks began to grow less, France crossed the Mediterranean to attack the pirates who had for several centuries made that sea unsafe for merchants. She took Algiers and kept it. Later she seized Algeria and Tunis, while Italy captured Tripoli from the Turks in 1911.

The discovery of the New World and the In-

dies came at a time when many people in Europe were most anxious to find new homes. The Spanish were led to go to the colonies in America by the discovery of gold and silver in Mexico and Peru. The Dutch were content with the profits of the spice trade. Great coffee plantations grew up in Java and Sumatra, and the Dutch farmers found them very profitable. The French began a valuable fur trade with the Indians, and the fisheries kept thousands of men busy.

The religious wars in Europe drove a multitude of settlers to the New World. Protestants from Germany, France, and England emigrated to America. During the reign of the tyrannical English king Charles I, the Pilgrims and Puritans left England and settled in Massachusetts. The Quakers and Catholics also were persecuted, and found homes in Pennsylvania and Maryland. When Cromwell ruled, the friends of the Stuart kings, called Royalists or Cavaliers, came in thousands and built up the Virginia colony.

Thousands of people in England were out of work. The land had been taken away from the farmers by the landlords and turned into sheep pastures. This left many laborers out of employment, and they were glad to find a home in the American colonies.

The Thirty Years' War in Germany compelled many Germans to leave the country. The Hugue-

nots, or French Protestants, were persecuted and driven out of France by the Catholic kings. Many went into Germany and Holland, and still more found homes in America. All of these causes brought thousands of good, industrious settlers to the new lands.

The new colonies grew rapidly, and New England, New France, New Netherlands, and New Spain added much honor and wealth to the old countries of Europe. After a time many of the colonies across the ocean broke away from the mother countries and made themselves into independent nations.

XXVI. THE NEW GERMAN EMPIRE

A GREAT deal has been said in this book about a German Empire. The old empire was a disorderly empire, where rival kings were constantly engaged in war. The emperor always had hard work to keep his vassals in order. But the German Empire of to-day is a united, orderly, and well-governed nation. It was established in 1871, and the King of Prussia became the emperor. Prussia was the youngest of the German states, but became the strongest one. In this chapter we want to learn something about the growth of Prussia and how the new German Empire was formed.

The old German Empire was always exposed to the attacks of savage people on the eastern border. It was the custom of the emperors to appoint their bravest soldiers to rule over the *mark*, or border land, in order to keep out invaders. This officer was called markgraf, or count of the border. In the times of Charlemagne, there was a border state called the *ost* mark, or eastern border. Later this state was called *ost reich,* or Austria, meaning eastern kingdom.

The markgraf was allowed to conquer as much of the enemy's land as he could and add it to his mark. So it came about that the border state became the largest and most powerful of the empire.

In the twelfth century, the emperor appointed a daring soldier, Albert the Bear, to govern the north mark. He took the city of Branitu from the Wends, a Slavonic race, and from it he called his mark, Bran'-den-burg. When Albert's family died out, Brandenburg was given to Frederick of Ho-hen-zoll'-ern, an ancestor of the present German emperor. In 1356 the Markgraf of Brandenburg obtained the right to vote at the election of the emperor. This gave him the title of Elector.

The greatest of the Electors of Brandenburg was Frederick William, a Hohenzollern, who began to rule in 1640. In return for help which he gave to the King of Poland in a war, he received the Duchy of Prussia. This had been taken from the Slavonic tribes by the Teutonic knights, when they returned from the Crusades. Frederick, the son of Frederick William, was crowned at Königsberg, in 1688, as the first King of Prussia.

The next king was a rough, despotic man also named Frederick William. He loved two things above all else, money and big soldiers. He had a regiment, called the Potsdam giants, numbering two thousand four hundred men. Some of them were eight feet tall. He hunted all Europe for big men, and wherever he heard of one, he induced him in some way to join his famous regiment.

He was always busy, rushing about, and look-

ing over his shoulder right and left. If he saw anyone idle, or lounging about, he would give him a rap with his stick, and tell him to "be off and get to work!" He especially despised fine and showy clothes, and anyone who met him dressed in this way was pretty certain to get a caning. Though rough in his ways, he was very just, and he would not suffer the poor people to be wronged or injured in any way.

His little son Frederick, who was to become Frederick the Great, had a harder time than most boys. He was fond of pictures and music—things which his father despised. He had a flute, but woe to him if his father caught him playing on it. The king wanted his son to study history, geography, mathematics, and about guns and war, for he intended to make a soldier of him. But Frederick liked Latin and French—languages which his father could see no use for.

At last Frederick and his tutor, Kat'-te, planned to run away to England to the court of his uncle, George II. But the plan was discovered. The angry old king hanged Katte, and he came very near hanging Frederick too. For a long time he was kept in prison and fed on bread and water. When his sister Mina was married, he was released, and his father seemed glad to have him about again.

When Frederick William died, in 1740, Prus-

sia was one of the strongest states in Europe. He left a well-filled treasury and a well-disciplined army of eighty thousand men.

Frederick—of course he was not called the Great till after his death—soon showed that he had a genius for war. His first war began at once. The emperor, Charles VI of Austria, had left his throne to his daughter, Maria Theresa. Being a woman, the neighboring kings hoped to rob her of part of her possessions. In those days "right was the might of the strongest." Frederick wanted Si-le'-sia, as it bordered on his kingdom, so he marched his army into it and took possession. France, Spain, and Bavaria also made ready to seize other provinces.

Thus beset with enemies, Maria Theresa appealed to the Hungarian nobles. Dressed in mourning, with crown on her head and sword at her side, and carrying her infant son in her arms, she appeared before the Diet. She was a beautiful woman, and her beauty, her tears, and the pathetic and eloquent address she made, stirred the chivalrous Hungarian blood. In the old-time manner they clashed their swords upon their scabbards, and with uplifted blades, swore that they would die for their queen.

England and Sardinia joined Austria in the war that followed. But when it ended, Silesia remained in the hands of Frederick. Prussia was

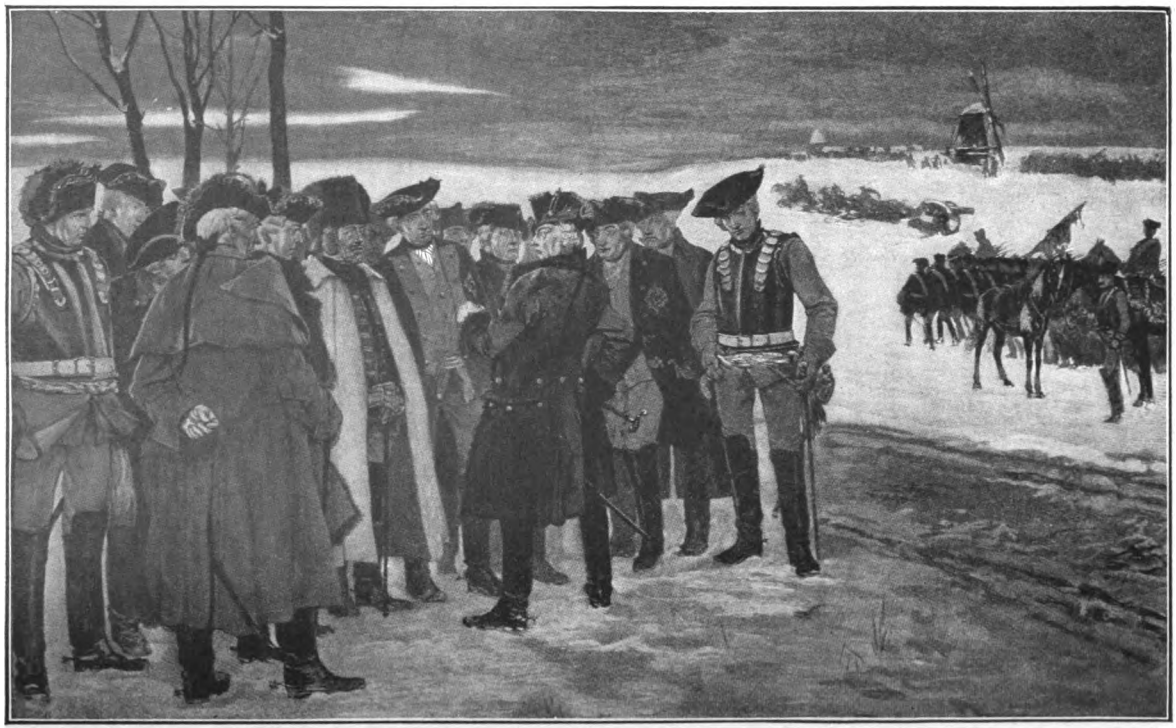
never known to give up anything that she had once taken.

But Maria Theresa determined to have revenge and to get Silesia. During the next eight years she was busy enlisting allies on her side, while Frederick enlarged and disciplined his army. Then the Seven Years' War began. France, Russia, Poland, Saxony, and Sweden fought with Austria, while Frederick had only the half-hearted support of England.

Frederick, surrounded by enemies, attacked them with a vigor and success that earned him the title of Great. He beat the French at Ross'-bach, the Austrians at Leuthen (Loi'-ten), and the Russians at Zorn'-dorf. But then his fortune failed him. He lost two battles. The Russians and Austrians defeated him so badly at Ku'-ners-dorf that he wrote to his minister, "All is lost." The Russians took Berlin. He defeated the Austrians again, but his treasury and his army were exhausted, and Spain, too, joined his enemies.

At this point Peter III, a friend to Frederick, came to the throne of Russia. Peter said that he and Frederick together would "conquer the world." They won a victory, but Peter was murdered, and Russia called home her troops.

By this time Frederick's enemies were also exhausted and ready for peace. It was made at Paris in 1763. It was this treaty that stripped France



Frederick the Great at the Battle of Leuthen.

of her colonies. Frederick had won a reputation as the greatest general in Europe, and Silesia is still a part of the German Empire.

Frederick ruled Prussia until 1786. He was a friend of the American colonies during the struggle for independence, and sent a sword to General George Washington. In his love for the common people, and in respect for their rights, he was like his father. In the beautiful street, "Unter den Linden," in Berlin, is a splendid bronze statue of Frederick on horseback. A copy of this statue was presented to the United States in 1904, and now stands in the city of Washington.

During the wars of Napoleon, Prussia was utterly crushed by the battles of Jena (Ya′-na) and Auerstädt (Ou′-er-stet). Half of her possessions were taken away and given to Napoleon's brother, Jerome, who was made King of West-pha′-li-a. But after Napoleon's defeat at Waterloo by the English and Prussians, Prussia got back all that was lost.

There were at this time (1815) thirty-nine German states, still separate and independent. But there was a congress or diet, composed of delegates from all these states, that had power to settle disputes among them, and could act on matters that concerned them all alike.

The German people felt that the states ought to be joined together into one nation, instead of

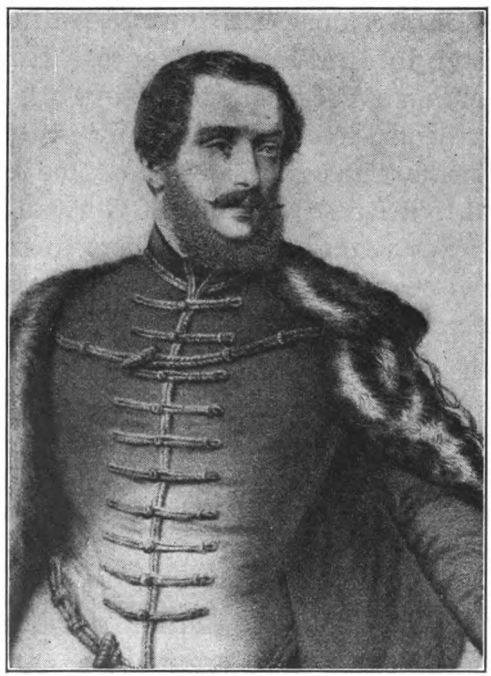
having thirty-nine nations. The leading German states were Prussia and Austria. Since the time of Frederick the Great they had been enemies. If the German states were to be united, it was clear that one of these rival states must remain outside the union. It was like the case of two quarrelsome families. One house would not be big enough to hold both.

In 1848 Austria had a war with her Hungarian subjects, who had revolted under the lead of Louis Kossuth. In early life Kossuth had been a lawyer and editor of a newspaper. The peasants of Hungary were serfs, and the country was governed harshly by Austria. Kossuth wanted the peasants to be made free, and the people to have more rights. He had once been put into prison for printing a newspaper, and he wanted a free press.

In 1848 there was a great uprising of the people through all Europe, demanding freedom and a share in the government. Kossuth at this time was a member of the Hungarian Diet. He now demanded an independent government for Hungary. He became the head of the nation, raised armies, and made ready for war. In 1849 Hungary was declared independent of Austria. He won several victories over the Austrians, and would have become another Washington if Russia had not come to the aid of his enemies. A Russian army joined

the Austrians, and Kossuth was forced to surrender, August 13, 1849.

Kossuth fled into Turkey, and afterwards visited England and America. He was welcomed



Louis Kossuth.

everywhere as a patriot and the hero of his country.

We come now to the work of the greatest of German statesmen, Otto von Bismarck. It was he who united the German states and founded the

German Empire. The King of Austria was president of the German Diet, but Prussia was really the strongest state.

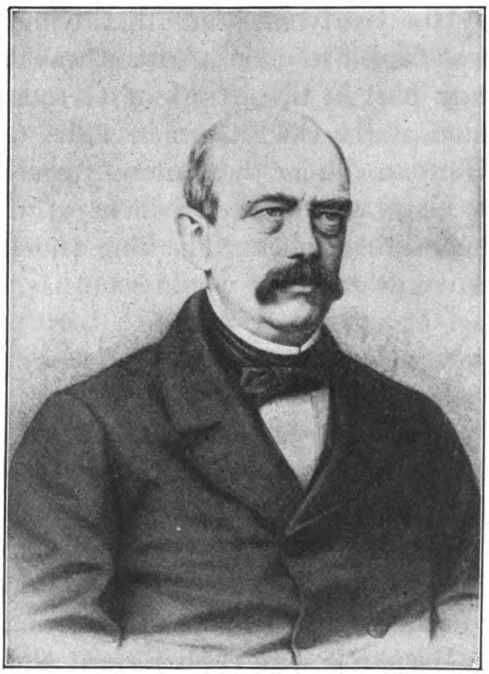
In 1861 William I became King of Prussia, and soon afterwards Bismarck became his Prime Minister. Bismarck had been a member of the Diet and minister to Russia and France. He was a shrewd, bold man, but he knew how to work secretly for his own ends, too. He had fully made up his mind to make Prussia the head of the German states, and to drive Austria out of German affairs.

Year after year he added soldiers to the army until he had nearly half a million trained men. He made a secret treaty with the King of Sardinia to help against Austria, in case of war. He formed a new plan of government for Germany, leaving Austria out.

When two nations want to fight, they will soon find something to fight about. In this case the quarrel was about the two provinces, Hol'-stein and Schles'-wig. These had been taken from Denmark, and Prussia and Austria could not agree as to the division of them. Austria wanted the question to be settled by the Diet, but Bismarck sent twenty thousand soldiers into Holstein and said that "only blood and iron could settle the question."

The war called the "Austro-Prussian War" then began. Von Moltke, the commander of the German armies, had the war all planned out before

it began, and everything worked to perfection. The states that were the allies of Austria were compelled to remain neutral. King George of Hano-



Bismarck.

ver refused, and his army was surrounded and taken prisoners.

The three Prussian armies then took up their march toward Vienna. At the village of Sa-do′-wa they met the Austrian army. Several victories had

been won, but the battle at Sadowa was decisive. A half million of men fought until noon without victory on either side. Then a fresh Prussian army arrived, and the Austrians were driven from the field. By the treaty of peace that King Francis Joseph was forced to make, Austria was no longer to take any part in the affairs of Germany.

A union of the chief German states called the North German Union was now formed. The Prussian King was to be president of the union and command the armies. The king and Bismarck already knew where they would soon have need of armies.

Louis Napoleon was elected president of the second French republic in 1848. This was called the year of revolutions, because there were so many of them. He made himself emperor in 1852, and was called Napoleon III. He saw how strong Prussia was growing, and hoped to be able to check her. He was anxious to extend France to the river Rhine. But when the French ambassador spoke to Bismarck about giving up the rest of Alsace to France, the man of "blood and iron" very gruffly refused to think of it.

In 1870 something happened that brought on war between France and Germany. The crown of Spain was offered to a member of the House of Hohenzollern, that is, the Prussian royal family.

Prince Leopold, to whom it was offered, re-

fused to accept. But Napoleon III wanted King William to promise that no relative of his should occupy the Spanish throne. The French minister made this demand of the king on a public street at Ems. The king told him "to see the ministry at Berlin." At Berlin, Bismarck dismissed the ambassador with a rude refusal.

France began to call her armies together at once. Every German state joined with Prussia, and a million of German soldiers were soon in the field. They were eager to avenge the wrongs that the first Napoleon had brought upon them fifty years before. The war with Austria lasted only seven weeks. This war lasted only eight. The French were beaten everywhere. The decisive battle was fought at Sedan, where the French had to surrender ninety thousand men. Two months later they surrendered their main army, one hundred and seventy-six thousand men. Paris was then besieged and taken.

Napoleon had surrendered his sword to King William at Sedan. He did not dare return to Paris, but at the close of the war fled to England. His empire was over, and for the third time France became a republic.

On January 18, 1871, in the palace of the French kings at Ver-sailles', King William of Prussia was crowned Emperor of Germany. The German states were at last united to form a German nation.

XXVII. HOW ITALY BECAME ONE NATION

ALL during the Middle Ages, that is, from 476 to 1492, Italy had no king ruling the whole country like England or France. But each city had its own duke or prince. Rome and the near-by territory was ruled by the Pope. This state of affairs made the country weak. The stronger nations, especially Spain, France, and Austria, overran Italy, seized upon such of the cities as they wanted, and added them to their own possessions.

During the first half of the fourteenth century an attempt was made to unite the parts of Italy. At this time the residence of the popes was in France, and Rome was in great confusion, owing to the quarrels of leading families. These families built strong castles and behaved like the feudal barons of Germany.

Nicolo di Rienzi is the hero of this first attempt to unite Italy. His brother, a boy, had been killed in the strife of the nobles, and he wished to be revenged upon them. Rienzi was a persuasive orator, and he called the people together in secret meetings. He asked them to meet him in Rome on a certain day. On that day he appeared before them and read to them a form of government and laws that he had prepared. The people shouted their approval. They chose him chief ruler, and called

him Tribune, after the old Roman officer of the people.

For a time Rienzi ruled Rome well. Then he planned to bring under his government the other Italian cities. Many of them favored his plans. But the success he had seems to have turned his head. He began to take on the appearance of royalty. He called himself high-sounding titles, as, August Tribune, Defender of Italy, and Friend of Mankind. Finally, he had himself publicly crowned with seven crowns.

Soon the clergy, the nobles, and many of the people turned against him and drove him out of Italy. Affairs in Rome became as bad as before. After a time Rienzi returned. But he soon began to levy high taxes, and behaved as foolishly as before. Then the people rebelled again. This time they pursued him to the capital and stabbed him to death. Petrarch, the poet who led in the revival of learning, said of him:

"I loved his virtues. I praised his ends, and I looked forward to the rule of Rome over a united and happy Italy at peace with the world."

During the rule of the free cities of Italy, more great men flourished than at any time in the world's history. Athens, in the time of Pericles, is the only city that can compare with Florence in the days of Rienzi. The greatest artists and sculptors, poets, and historians were born in that city. Dan'-te,

Raph'-a-el, and Michaelangelo were some of the greatest artists and poets.

In geography and science, too, Italy took the lead. To prove this we need only name Columbus, Vespucius, and Cabot among the discoverers.

In the early times man thought the earth to be fixed and immovable, and that the sun and the stars revolved around it. An early astronomer, Ptolemy (Tol'-e-my), had taught this, and for many centuries men believed it. Toward the end of the sixteenth century a Polish astronomer, Co-per'-nicus, taught that the sun is the center around which the earth and the planets revolve, and that the stars are fixed.

This idea of Copernicus was taught by the most famous of Italian scientific men, Gal-i-le'-o. The first discoveries of Galileo were made while he was a medical student at the University of Pi'-sa. There is a famous tower there that leans to one side on account of the foundation having settled unequally. It is known as the "leaning" tower. From the top of this tower Galileo would drop objects of different weight and material. He found that two objects of the same size and shape would strike the ground at the same time, no matter if one weighed more than the other.

He observed the swaying of a large chandelier in the cathedral. It suggested to him the pendulum, which is used in measuring time. But Gali-

leo's greatest work was the invention of the telescope, an instrument that makes distant objects seem near. With it he discovered the moons of Jupiter, and watched them revolve around that planet. He also saw the black spots on the sun, and could tell by the movement of these spots that the sun turns on an axis like the earth.

He was the first to see the mountains and valleys on the surface of the moon. The telescope enabled him to see thousands of stars that could not be seen by the naked eye.

Galileo became nearly blind in his old age. John Milton, the greatest of English poets, went to see him when, as a young man, he traveled in Italy. The old philosopher took pleasure in explaining to the young Milton the mystery of the sun, the planets, and their motions.

Before his death, in 1642, Italy had become the most wicked country in Europe. Nowhere else were there so many murders, poisonings, and revolutions. Rulers were treacherous, and no man's word could be trusted.

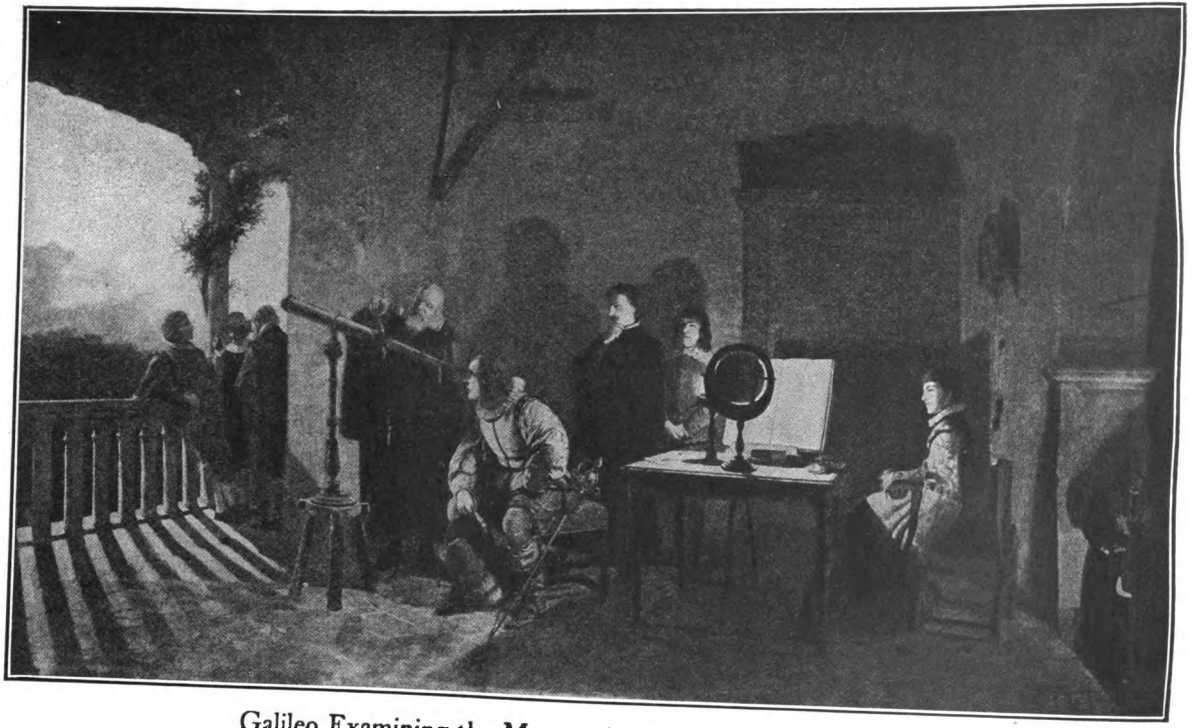
Much of this wickedness was caused by bad government. Early in the nineteenth century, Napoleon put the Pope in prison and added Italy to the French Empire, but after his defeat it was given back to its former owners. In the peace which came to Europe at the end of the Napoleonic wars, in

1815, the rulers of the nations banded together to put down all opposition to their governments. Exhausted by the long reign of disorder, the people submitted for a time. Then the opportunity was given for a gradual and orderly advancement in self-government.

Instead of this, however, a distrust of the people and a repression of their desires were conspicuous in the governments of the nations of Continental Europe. The pent-up force of the people's will grew stronger with the years, and was certain to burst forth in revolutionary uprisings sooner or later. The very map of Europe was an absurdity.

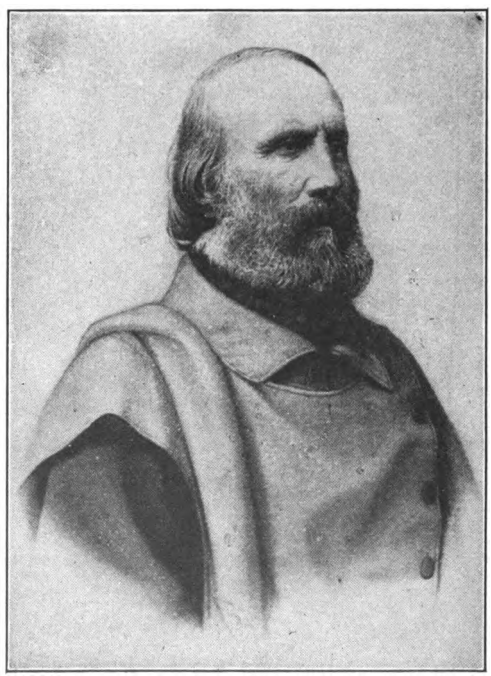
The Austrian Empire was a patchwork made up of many nationalities. There was no such thing as an Austrian language or Austrian blood. Italy, on the other hand, was divided among numerous governments despite its unity of language, literature, and history. Venice and the northern part belonged to Austria; the Pope ruled the central part; the south was called the Kingdom of Naples, and was ruled by a king of the French Royal house, the Bourbons. The northwestern part, called Piedmont, was part of the domain of Victor Emmanuel I, King of Sardinia.

The French had given Italy a taste of liberty, and when the old rulers began to rule harshly, there were soon mutterings of discontent.



Galileo Examining the Moons of Jupiter with his Telescope.

Plots and societies were soon formed to overthrow the tyrants. Two of the most noted leaders of the patriots were Joseph Mazzini (Mat-se′-ne) and Joseph Ga-ri-bal′-di. They founded a secret



Garibaldi.

society called Young Italy, whose object was to fight for the freedom and unity of Italy whenever and wherever the chance came. Another older society was the Car-bo-na′-ri, or charcoal-burners.

These societies stirred up many revolts, but all attempts to obtain rights for the people were put down by the troops of Austria. Mazzini and Garibaldi had to flee from Italy to save their lives. Garibaldi spent fourteen years in South America, where he married a Spanish girl, Anita. In peace or in war, this devoted wife was always with him until her death.

In 1849 he returned to Rome where he stirred up the people to resist the French and the Austrians. When he saw that he was sure to be defeated, he led five thousand of his men through the enemy to join the Sardinian king, Victor Emmanuel II, in the north. The Austrians triumphed again over conquered Italy.

Victor Emmanuel had for his minister a shrewd statesman named Count Ca-vour'. Cavour induced Napoleon III to help drive Austria out of Italy. Sardinia had helped France in the Crimean War (p. 220), and now France returned the favor. The armies of France and Sardinia won two great victories over the Austrians at Ma-gen'-ta and at Sol-fe-ri'-no. Austria gave up all her Italian possessions, except Venice. That city and territory she was soon to lose also.

In 1860 came one of the romantic adventures of Garibaldi. The people of Naples and of Sicily had rebelled against their king. Gathering a thousand of his men, the hero of the "red shirt" sailed

from Genoa for Sicily. He drove the troops of the king out of Sicily. Then he crossed for Naples, where the people welcomed him as their saviour. A vote was taken, and the people of Naples and Sicily all agreed to join the kingdom of Victor Emmanuel II.

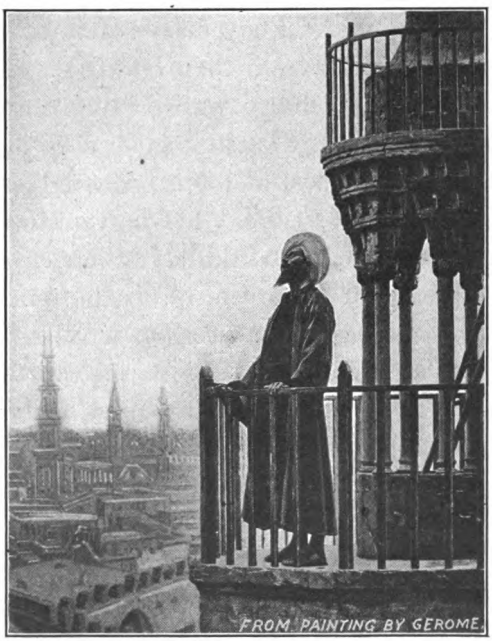
The next step in uniting Italy was made in 1866, at the close of the Seven Weeks' War. Cavour and Bismarck had agreed to make Austria give up Venice, and it was done.

The final step was the most important of all. The capital had been first at Turin, then at Florence. Rome was still held by the Pope, who was protected by a French army.

When the Franco-Prussian War began, in 1870, Napoleon III withdrew his troops from Rome to fight Germany. Victor Emmanuel at once gave notice to the Pope that Rome would now be made the capital of the Italian kingdom. The people of Rome voted to join the new kingdom. Thus the domains of the popes, over which they had ruled since the time of Pepin, King of the Franks, were taken from them. It was the last stroke, Victor Emmanuel at last ruled over a united Italy; from the Alps to the Mediterranean his rule was gladly accepted.

XXVIII. THE TURKS

THE city of Constantine on the Bosporus came into the hands of the Turks in 1453, and is still a Mohammedan city. Five times each day from the



Calling to Prayer.

tower of each of the five hundred mosques of the city, the voice of the muezzin, or priest, may be heard calling the people to prayer:

"God is great; there is but one God; Moham-

med is the prophet of God. Prayer is better than sleep; come to prayer!"

Every good Mohammedan then turns his face toward Mecca, the birthplace of the prophet, and repeats a prayer.

The Turks are the only people of Europe who are not Christians. They have always illtreated the Christians who live in their country. This persecution has led to many wars, which have ended in taking away from Turkey several of her provinces. The Turks would have been driven out of Europe long ago if the Christian nations could have agreed as to who should have their capital city.

In some ways Constantinople is the most important city in Europe. One reason why it is important is because it controls the entrance to the Black Sea. Then, the nation that owns Constantinople can send ships to any part of the eastern Mediterranean, and to the mouth of the Nile. The Suez Canal has become the great highway to the Indies. More ships pass through this canal than any other. England depends upon it to reach India, her greatest colony. Now, a strong nation in control of Constantinople and the Black Sea could easily send war vessels and seize the Suez Canal. When Turkey was a strong nation, she would not allow any ships of other nations to sail on the eastern Mediterranean. Now she is a weak nation and cannot do this.

Constantinople.

Russia has made many attempts to drive out the Turks and get Constantinople for herself. But England and France have prevented this, for fear that Russia would try to shut their ships out of the Mediterranean and the Suez Canal.

The meaning of the "Eastern Question" is this: if the Turks are driven out of Europe, what nation shall have Constantinople?

In 1820 Turkey was greatly weakened by a revolt among the imperial guard of the sultan. This body of men was called the jan'-i-za-ries. Several times they had rebelled and put the sultan to death. At last Mohammed II determined to get rid of them. Eight thousand were penned up in their barracks and burned. Twenty thousand more were executed or exiled. The rest were disbanded and scattered.

In 1825 Greece rebelled against Turkey and gained her independence. The hero of this war was Marco Bozzaris (bot'za-res), who is sometimes called the Leonidas of modern Greece. His greatest deed was a night attack on the Turkish army, in which he routed them and captured their camp. It was his last battle.

"They fought like brave men, long and well;
They piled that ground with Moslem slain;
They conquered, but Bozzaris fell
Bleeding at every vein.

"Bozzaris, with the storied brave,
Greece nutured in her glory's prime,
Rest thee! There is no prouder grave,
Even in her own proud clime.

"We tell thy doom without a sigh,
For thou art Freedom's now, and Fame's,
One of the few—the immortal names,
That were not born to die."

Turkey had been further weakened after the Greek rebellion. Me'-hem-et Ali, the sultan's viceroy in Egypt, had rebelled against his lord. He had destroyed the sultan's fleet and robbed him of half his possessions. Mehemet even threatened Constantinople. If England and other European nations had not stopped him, he would have made himself master of the whole Turkish Empire.

The bad treatment of the Christians living in Turkey led to several wars with Russia. In 1853 Nicholas I, the Czar of Russia, proposed to England to drive out the Turks and divide up the country between them. When England refused, the czar began a war against Turkey "to protect the Christians," he said. But England and France thought what he wanted was Constantinople, and they joined the Turks against him. This war is called the Cri-me'-an War, because it was fought mainly on the peninsula of Cri-me'-a.

The French and English defeated the Russians in nearly every battle.

At the battle of Bal-a-kla'-va occurred the famous "charge of the light brigade," about which the English poet Tennyson has written a splendid poem. This brigade was ordered to recapture some guns which had been taken from the English. But by mistake they attempted to take a battery two miles away, in the very center of the Russian army.

"Half a league, half a league,
Half a league onward,
All in the valley of death
Rode the six hundred.
'Forward, the Light Brigade!
Charge for the guns!' he said:
Into the valley of death
Rode the six hundred."

"'Forward, the Light Brigade!'
Was there a man dismayed?
Not tho' the soldier knew
Some one had blundered.
Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die:
Into the Valley of Death
Rode the six hundred.

"Cannon to right of them,
Cannon to left of them,
Cannon in front of them
Volleyed and thundered:

Stormed at with shot and shell,
Boldly they rode and well,
Into the jaws of Death,
Into the mouth of Hell
Rode the six hundred.

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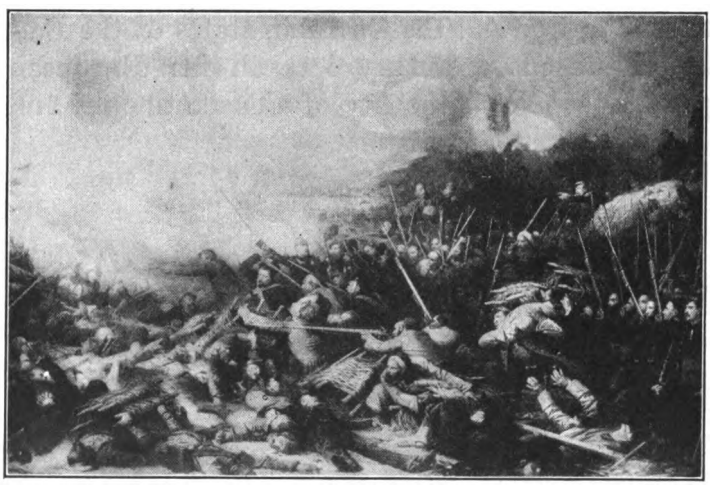

The Capture of Sebastopol.

"When can their glory fade?
O the wild charge they made!
All the world wondered.
Honor the charge they made!
Honor the Light Brigade,
Noble six hundred!"

This war was ended when the Russian stronghold of Se-bas'-to-pol was taken. The Russians

agreed not to keep a war fleet in the Black Sea, and not to interfere any more in the affairs of Turkey.

In 1876 Turkey massacred thousands of Christians in Bulgaria. This led to another war with Russia. Turkey lost Bulgaria and two other provinces. In 1911, still another war was fought between Turkey and the Christian states of the Balkan Peninsula. Turkey lost all her European possessions except the city of Constantinople, and a small adjoining territory.

XXIX. THE AMERICAN REPUBLICS

ALL the colonies in America, before 1776, had been ruled by governors sent out by the mother countries. In that year the thirteen English colonies along the Atlantic coast of North America declared themselves independent of Great Britain and became the United States of America.

A republic is a country where the people themselves choose the men who govern it. The United States was the first republic to be formed in the New World.

The example of the United States in freeing itself from the rule of a king was soon felt in both Europe and in the Spanish colonies of America. The French soldiers who fought with Washington went home to take part in the French revolution. The French king was put to death and France became a republic. But the French did not act as wisely as the American colonists. They had had no experience in governing themselves, while the Americans were accustomed to manage their own affairs in the towns and cities.

Since the French people could not bring about order, they fell under the control of a man who could keep order, Napoleon Bonaparte.

In 1808 Napoleon conquered Spain and made his brother, Joseph, king of that country.

The Spanish colonies in America refused to submit to the rule of a French king and revolted under the lead of Simon Bolivar.

Bolivar was born in Caracas, Venezuela. When a young man, he visited the tomb of Washington at Mount Vernon. He resolved to follow the example of the great patriot and devote his life to obtaining the independence of Venezuela.

In 1811 he called a meeting of the citizens of Caracas. A declaration of independence was signed, and Fran-cis'-co Miran'-da, an older patriot than Bolivar, was made chief. A few days after this a fearful earthquake destroyed the city and killed several thousand of Miranda's soldiers.

The Spanish governor had ten thousand men sent from Spain, and he soon got his power back. Miranda was sent to Spain where he died in prison. But Bolivar escaped and lived to see his country free and independent.

He at first fled to the island of Jamaica. A few years later he returned to South America. He was made dictator at Lima in 1823. Peru and Venezuela joined forces. They defeated the Spanish army on the lofty plain of A-ya-cu'-cho, twelve thousand feet above the sea. A new republic was formed and named Bolivia in honor of the leader.

Soon afterwards the republics of Colombia, Ecuador, and Venezuela were formed.

A few years before this, in 1818, Chile and the

Argentine Republic were organized. Ten years later Paraguay and U′-ru-guay were separated from Argentina and became distinct republics. Brazil remained an empire under the rule of Dom Pe′-dro II till 1889. It then became a republic.

In Mexico there was a long and bloody war with Spain. The leader in the war for Mexican independence was I-tur-bi′-de, who finally defeated the Spanish in 1821. Mexico was declared independent and Iturbide became emperor of the country. In 1824, the form of government was changed to a republic.

Napoleon III attempted to seize Mexico in 1861 and make an Austrian noble, Max-i-mil′-i-an, emperor. But the United States interfered, and declared that she would protect the young republics in America. The French troops sailed back to France, and Maximilian was captured and shot by Mexican soldiers.

During this same period (1808-21) the little states of Central America also drove out their Spanish governors, and began to govern themselves as republics. We might call the time between our own Revolution and 1824 the revolutionary age, since there were no less than sixteen new republics formed by revolutions during that time.

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